

October
1967



THE **Instructor**
OCTOBER 1967

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*Includes Answers to Your Questions, Monitored Recitations, and Coming Events.

**Includes Sacrament Gems and Organ Music.

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COVER REPRODUCED BY THE DESERT NEWS PRESS

CHART LEGEND
Dates indicate time when enrollment material applied; month number is the day; second number is the lesson number.
• Dot indicates material has been previously used.
A=Administration.
M=Music.

"A SAVIOR WHICH IS CHRIST THE LORD" (Our Cover)

Thorvaldsen's *Christus in the Visitors' Center* on Temple Square is our cover subject this month. We chose it because the October issue features our Christmas programs and the Savior's mission as creator and Redeemer of the world. The beautiful setting in which we here see the message of the Gospel should be an inspiration to all who are privileged to walk up the ramp and symbolically enter the Savior's presence in the great expanse of the firmament of heaven.



Responsibility and Mission of the Youth of the Church

by President David O. McKay

"Abide ye in the liberty wherewith ye are made free. . . ." (Doctrine and Covenants 88:86.)

"... And the truth shall make you free." (John 8:32.)

Fundamental in that "truth" is the free agency given to us—the right to think and act as we wish—a God-given blessing as precious as life itself, without which we should not be able to progress nor be happy.

Two Great Ideologies

I should like to say that emphasis upon "liberty" is most timely at present, not only in the United States, but throughout the world. Two great ideologies are now being heralded before the nations of the world. One is that the individual is a vassal of the state. He or she must do what the state demands. That is not liberty. The other is that the individual is independent, an individual entity; and the state exists for the good of that individual, and to protect that individual in his or her liberties.

This contrast was emphasized some time ago in Washington. A senator met a representative from Russia, and during the conversation, while the senator gripped the Russian's hand, the senator from the United States said, "We pray." The Communist answered, "We do not pray."

"There," said the senator, "is one of the paramount differences between the democratic state and the autocratic, domineering Russian policy—belief in God, our ideal; denial of the existence of God, theirs."

Abide ye in the liberty wherewith ye are made free.

Let me remind you—

*So, whatever it is you are wanting to be,
Remember, to fashion the choice you are free.
Kindly or selfish, or gentle or strong,
Keeping the right way or taking the wrong,*

(For Course 9, lesson of October 22, "The Gospel—a Plan for Right Living"; for Course 17, lesson of November 19, "Jacob"; for Course 19, lesson of December 17, "True Teachings of Christ Restored"; for Course 25, lesson of November 19, "Ye Shall Know of the Doctrine"; for Course 27, lessons of October 15 and 29, "The Agency of Man" and "Mortal Probation"; for Course 29, lesson of October 29, "Free Agency; Accountability; Sin; Punishment"; to support family home evening lessons 11 and 13; and of general interest.)

*Careless of honor or guarding your pride,
All these are questions which you must decide.
Yours the selection, whichever you do;
The thing men call character's all up to you!*

Man, A Mighty Colossus

When the announcement was made of man's conquering Mount Everest, the world's highest known peak, the world was greatly stirred. One more epoch of courage and endurance man had added to his list of achievements over nature. For nearly

(Continued on following page.)

From "You," by Edgar A. Guest, in *The Light of Faith*; The Reilly & Lee Company, Chicago, Illinois, 1926; page 153. Used by permission.



Photo by H. Armstrong Roberts.

"Abide ye in the liberty wherewith ye are made free."

half a century man had attempted to accomplish this seemingly impossible feat. At last, as a mighty colossus, man stood astride the hitherto unconquered Mount Everest.

It is a great achievement to stand atop Mount Everest. The Queen of England knighted the man who achieved it. I was very much interested when we received the announcement of that thrilling conquest; of the difficulties encountered. Here are some of them:

Treacherous glaciers and icefalls guard the top of Everest. Freezing wind blasts are likely to hurl rocks and chunks of ice at a climber. In 1924, two Britons were seen to pass the 28,200-foot level, and then were enveloped in a wind-whipped cloud of snow. They were never seen again.

For centuries man has desired to conquer nature. Now he has accomplished that feat, but the unconquered spirit of man yearns for other uncharted realms. Plans are now well on the way for a landing on the moon, and even a trip to Mars does not seem to be an impossibility.

Now man has conquered the air, the ocean. He has overcome distance. He now speeds through space. He is master of everything except himself.

Self-control

Now let us emphasize the other element: "Entangle not yourselves in sin." (Doctrine and Covenants 88:86.) Yours the selection, you have the right, you do as you please, and nobody will deprive you of that privilege. But let us consider this.

"Entangle not yourselves in sin." Young men and women, my first thought is that you realize the responsibility that comes with your "free agency," and realize that what you think today and what you do today will largely determine what your great nation will be, for it has been truly said that,

The destiny of any nation at any given time depends on the opinions of its young men under five and twenty. —Goethe.

Never before in history was the state in greater need of young men who cherish the higher life in preference to the sordid, the selfish, and the obscene. What your opinions are today regarding life and its objectives will determine what your country will be tomorrow. This is pertinent.

What about spiritual power and the power of

judgment, discretion, and self-control? Unless there is development of character equal to the expansion of physical forces, there is trouble ahead.

It has been said that the purpose of life may be summed up in one sentence: "To subdue matter that we might realize the ideal."

Self-mastery—mastery over temper in the home; mastery over quick speech and hasty condemnation, controlling the tongue and thus saving heartaches and injured feelings; mastery over the appetites.

Do Not Be Misled

Young people, you can be in this world, but not of the world! You have entered into that state of life when you are driven by heavenly-bestowed passions. There are some young men who, recognizing this fact, say, "Well, having these passions, why cannot we gratify them?" And they receive justification sometimes from some modern psychologists, false teachers and leaders who say that repression is wrong; that indulgence is the natural course of life. But I say, do not be misled!

I repeat, young people, you are in that period of life in which your physical nature manifests itself, but you must also remember that God has given you, in that same period of your life, power of reasoning; He has given you the power of judgment, discretion, and self-control, and these for a divine purpose. Let reason and judgment be your guide, your balance.

Seeds of Happiness

This brings me to another fact, equally if not more important than those already mentioned. The seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. These seeds of happiness are sown by your ability to master your driving passion. Chastity should be the dominant virtue among young people—the ideal which the world has not accepted, and which many in the world will not believe exists or is cherished in the hearts of youth. You young men and you young women who have been on missions well know how astonished some people were when you told of your pure life. Some of them said bluntly that they did not believe you. But it is true.

In our Church there is but one standard of morality. In the world many people protect their girls and daughters, irrespective of religion. They

know what it means for young girls to be treated as slaves or playthings, and they shield their own daughters from the ravages of men. But their boys are too often left free to prey upon helpless creatures who are not so protected.

Thus, in the world you find a double standard, but in the Church of Christ there is but a single standard. It applies to the boys as well as the girls.

It is virility and faith which we must exercise in The Church of Jesus Christ of Latter-day Saints if we are to counteract the dangerous conditions in the world today. The Communist leaders blatantly declare that they deny Christ and the Gospel and Christian principles, and their satellite nations instruct their youth not to believe such things—and they constitute millions. Add to that the possibility of professing Christians, too many of whom *acknowledge* Christian and classical heritage, but do not believe in it. Do you see what humanity is facing?

Our Responsibility

Our responsibility is to declare Jesus Christ and Him crucified, and to set such examples of faith and works in the Church world-wide, that millions of honest souls who are seeking to know the truth will find in the Church what the Christians found in the Church in the days of the early apostles. That is the responsibility I declare to our young people today, and it is a responsibility which rests upon every member of the Church of Jesus Christ in all the world. Ours is the responsibility, not merely to acknowledge the reality of those testimonies, but to believe in them, and to make that word of faith a reality that will influence men everywhere.

God give our young people the power to protect their liberty by being true to the free agency He has given them, and give them strength to master themselves and set an example to the whole world!

Library File Reference: YOUTH.

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Conference call...for all

"NO GREATER CALL" IS THE THEME / SEPTEMBER 29, 30 AND OCTOBER 1 ARE

If you are a Sunday School administrator or teacher . . . a chorister or organist . . . a teaching aids specialist . . . an Instructor Use Director . . . or a member of a stake presidency, high council or bishopric responsible for Sunday School programs, you won't want to miss the departmental meetings planned to help you.

Pictured on these pages are just a few of the personalities and presentations prepared for you.



Dr. Joe J. Christensen shows how to hold interest of teen-age class members Kathy Anderson, Kathy Wycherly, and David Carroll in Course 17.



Dr. Elliott Landau demonstrates to his daughter, Karen Sue, and Robert George Robison, all from Yalecrest Ward, some of the sacred Jewish objects that were probably familiar to Jesus when he was a young boy. The cabinet in the background which houses the Torahs is called the Ark of the Covenant. Jesus was probably called to the Torah on a number of occasions to read from the five books of Moses. The prayer shawl that the young man is wearing is called a Talit, the skull cap a Yarmulka, and the two little black boxes, which the boy wears each morning when he prays, are called the T'fillin, or Phylacteries. The Torah pointer is called a Yod. Dr. Landau will discuss these Jewish traditions in Course 13, as part of "making the Life of Jesus interesting to 13-year-olds."



Mr. and Mrs. M. Ross Richards demonstrate to teacher Wolfgang Klein some of the visual aids for adult classes that will be shown in Teaching Aids Specialists department.



Wayne F. Richards and Charles W. Dudley participate in panel with students Michele Conn, Michael Dudley and Deborah Jackson designed to show "How We Can Make Our Lessons Live in the Lives of Our Students" for teachers of Course 13.

Sunday School workers!

THE DATES / PLACES ARE LISTED IN THE COLUMN AT RIGHT . . .



Teacher Ruth H. Lundgren demonstrates what to do with the five-year-old in Sunday School as a part of the filmed classroom situations for Course 5 meeting. Participating students (counterclockwise) include Sharon Griffiths, Lynn Bailey, Natalie Bridge, Elaine Hoole, Stephen Bowen, Sherie Kiser, Shaun Brandley, and Kyle Burdash. John A. Larsen is the cameraman.



Demonstration of Junior Sunday School music technique is observed by Dr. Evan Davis, Donna Erickson, and Dr. Robert Cundick. Chorister is Shirley Davis, with Carol Jarvis as accompanist. Participating children are (back row, left to right) Linda Benson, James Christensen, Suzanne Pinegar, and Paul Christensen; (front row) Shelley Pinegar, Paul Larsen, and Rebecca Larsen. This is just one of many "live" demonstrations that will highlight Friday Evening Sunday School Departmental Meetings.

Helpful brief guide to Conference Meetings and Places

FRIDAY, SEPT. 29 / 6:45-8:30 p.m.

- Course 3: Eleventh Ward
851 East 1st South
- Course 5: South Highland Park Ward
2535 Douglas St. (1240 E.)
- Course 7: Belvedere Ward
605 Downington (1825 S. State)
- Course 9: Ensign 5th Ward
K St. at 9th Avenue
- Course 11: Capitol Hill Ward
413 West Capitol
- Course 13: Rose Park Stake House
760 N. 11th West
- Course 15: Parley's Stake House
1870 Parley's Canyon Blvd.
(About 22nd So. 17th E.)
- Course 17: Emerson Ward
1033 Emerson Ave. (1485 S.)
- Course 19: Seventeenth Ward
142 West 1st North
- Course 23: Hillside Stake House
1400 S. 29th E.
- Course 25: Stratford Ward
2605 15th E.
- Course 27: Granite Stake Tabernacle
2005 S. 9th E.
- Course 28: East 12th Ward
630 E. 1st So.

Junior Sunday School Music:
Monument Park 4th Ward
2235 Roosevelt Ave. (1415 S.)

Senior Sunday School Music:
Federal Heights Ward
1300 Fairfax Rd.
(N. on Virginia from So. Temple)

Junior Sunday School Coordinators:
West Institute of Religion Chapel
274 University St.

Secretaries:
Bonneville Stake House
1535 Bonneview Drive
(1051 S. 15th E.)

Teaching Aide Specialists:
Grant First Ward
605 Mansfield Ave.
(801 E. 3115 So.)

SATURDAY, SEPT. 30 / 7:00 a.m.

Instructor Breakfast:
University of Utah, Union Building

SUNDAY, OCT. 1 / 4:15 p.m.

Superintendencies,
Junior S. S. Coordinators:
Seventeenth Ward, 142 W. 1st No.

SUNDAY, OCT. 1 / 7:00 p.m.

Sunday School General Conference
Tabernacle on Temple Square

NEXT MONTH IN YOUR SUNDAY SCHOOL

A Capsule Guide of October Lessons for Home Teachers and Parents

GOSPEL LESSONS FOR LITTLE ONES (Course 3; age 3)

"God gave me eyes" the children will hear, and will be helped to recognize other blessings given them by their Heavenly Father. They will be taught how to say "thank you" for such blessings as parents, food, toys, and the beautiful things of nature.

GROWING IN THE GOSPEL, PART I (Course 5; ages 4, 5)

"Count your many blessings . . ." Everything good we have and everything beautiful we see around us is a blessing from our Heavenly Father. We are given these things, but we must work for them by doing the Lord's will and helping one another. Thanksgiving is a special day to thank Heavenly Father for all our blessings.

LIVING OUR RELIGION, PART I (Course 7; ages 6, 7)

Everyone we meet affects and influences us, but it is in our family that we can find the greatest security and love. In November the student will be helped to decide: "How can I become a better family member? I will choose each week one thing I can do to show my love for someone in my family. I'm glad to give!"

WHAT IT MEANS TO BE A LATTER-DAY SAINT

(Course 9; ages 8, 9)

"Whenever anybody in this Church fails to do his duty . . . someone suffers—goes cold or hungry!" A deacon learns what fast offerings are for. Where did fast day originate? Would you believe—Kirtland? Who started fast day? None other than the Prophet Joseph Smith.

OLD TESTAMENT STORIES (Course 11; ages 10, 11)

Where and how did the Twelve Tribes originate? What did Jacob have to do with them? Who was Joseph, and why did his brothers dislike him so much? What did they do with him?

THE LIFE OF CHRIST (Course 13; ages 12, 13)

Jesus Himself set the example of preparing for an assignment from our Heavenly Father. He was baptized; He fasted and prayed. Then, just as it does

to all in mortality, temptation came when He was the weakest; but prayer brought Him heavenly strength to withstand Lucifer's clever temptings.

THE CHURCH OF JESUS CHRIST IN ANCIENT TIMES

(Course 15; ages 14, 15)

Every youngster dreams of becoming a leader . . . in Church, in a business, in a profession, or in sports, but leadership comes only through conscious and determined effort. There are two aids to self-development in the Church: the priesthood and the gift of the Holy Ghost. November lessons will explore these gifts through the life of the Apostle Peter, who had to develop leadership qualities.

LIFE IN ANCIENT AMERICA (Course 17; ages 16, 17)

Will America, "choice above all other lands," ever be destroyed? When and how does your patriarchal blessing become of value to you? Who said there must be opposition in all things, and is it true? Why is there, in the Hawaiian Islands, a statue showing Lehi blessing his younger son, Joseph?

THE GOSPEL MESSAGE (Course 19; ages 18-21)

How did Confucius, Buddha, and Mohammed contribute to knowledge of the Gospel in Asia and the Near East? How many of these leaders claimed to have received revelation from God? Which of these religious groups is most vigorous in shaping the character of its believers? Why?

FAMILY HOME EVENING (Course 25; adults)

Here is a different way to prepare the family for Christmas: Have each family member take one of the Savior's teachings and learn to put it to practical use. November lessons show students how to accomplish this.

MESSAGES FOR EXALTATION (Course 27; adults)

Where can we find real justice in the world? In what ways were the laws of Moses different from the justice of the Savior? What kind of justice did the Nephites and Lamanites know? How do these systems compare with the justice we know today?

THE ARTICLES OF FAITH (Course 29; adults)

Why must the atonement be applied to each individual life? Why was it planned before our earth life? What prerequisites are necessary if it is to be effective in our lives? Can it really bring forgiveness for individual sins?

For all children who attend regularly, the Sunday School provides opportunity . . .

To Grow in Wisdom and Stature

by Superintendent David Lawrence McKay

Opportunities for growth in the Sunday School are threefold: intellectual, social, and spiritual. The greatest growth to be emphasized is in the realm of the spiritual.

A knowledge of the Gospel means more than mere intellectual assent. It indicates that the principles our Savior taught are part of our lives, so that we consciously and subconsciously put them into practice in our relationships with each other. The Sunday School, therefore, teaches through activity and personal participation.

Recently a Sunday School was held at a summer camp operated by Brigham Young University. An 11-year-old visitor at the camp was asked to give one of the 2½-minute talks. The child was not a member of the Church but prepared and gave an excellent talk on the Prodigal Son. That girl will never forget the experience. The same Sunday, some 12,000 other individuals all over the world learned to stand before congregations and express their thoughts orally, while some 200,000 had the opportunity to speak before their classes after having prepared talks developed from the lessons taught in their respective courses.

Memorization

An activity that is becoming better practiced as it is more understood is the memorization of the scriptural passages by two classes each month and presented on fast Sunday. We are told that "Jesus increased in wisdom and stature." Part of this increase undoubtedly resulted from His knowledge of the scriptures. As He was in the temple in the midst of the doctors, all who heard Him were astonished at His understanding and answers.

Sunday School pupils are prospective missionaries. Many of them recognize the advantage of mem-

orizing the scriptural quotations. More and more teachers are proud that their classes recite from memory rather than read from little slips of paper. The memorized recitation in the Sunday School can be a significant factor in the pupil's increasing in wisdom and in spiritual growth.

Three Opportunities

Of the many opportunities for spiritual growth presented by the Sunday School, three to me seem outstanding. First is the opportunity the child has each Sunday to take upon himself the name of the Son "and always remember Him." He may not know what the covenant means, but he does know that he participates in prayer and in remembering the sacrifice of the Savior; that he is quiet and reverential, and that those around him are as respectful of his devotion as he is of theirs.

Second is the opportunity the pupil has to act in a worshipful fashion and to study and learn with his peers. Although the home has generally the most influence for good upon the child, the home lacks the opportunities that Sunday School offers to develop the social side of the child's activities. It is here once each week that the boy or girl learns to speak, to laugh, and to be quiet with others of his own age. He is no longer alone in learning about his Father in heaven.

Third, the child grows in knowledge of religious facts. The lessons should be written and taught so that each one is applied to the boys' and girls' daily lives. But they should not be mere recitals of facts of ancient or modern history—the facts constitute groups of illustrations from sacred history presented to affect the daily life of the child. He grows in wisdom, not in mere knowledge.

A Vivid Lesson in Sunday School

One of the most vivid lessons on faith that I can remember as a part of my boyhood in Sunday School came when the whole Sunday School participated in a prayer for my baby sister, Lou Jean, who was near death with diphtheria and whooping cough. Antibiotics had not been discovered. Father and Mother sat at her bedside with the doctor. They asked me to speak to the superintendent and request the whole Sunday School to pray for her recovery. I did so, and the superintendent relayed the message to the brother who offered the opening prayer. His prayer was fervent, and I believe everyone in the chapel joined in the spirit of it. When I got home after Sunday School, I was told that Lou Jean had reached the crisis and her fever had broken at the exact hour the prayer was offered. I had witnessed a prayer being answered.

Library File Reference: SUNDAY SCHOOL.

(For Course 7, lesson of October 29, "Church Activities Make Us Happy"; for Course 9, lessons of November 19 and December 31, "A Latter-day Saint Partakes of the Sacrament" and "A Latter-day Saint Is Reverent"; for Course 13, lesson of November 5, "The Boyhood of Jesus"; for Course 25, lesson of November 19, "Ye Shall Know of the Doctrine"; to support family home evening lesson 11; and of general interest.)

Again we hear in prophecy and fulfillment
the old, old story of the Babe born in a stable
in Bethlehem . . .

"A Savior Which Is Christ the Lord"

SUGGESTED FAMILY WORSHIP SERVICE
FOR SENIOR SUNDAY SCHOOL.
DECEMBER 24, 1967

OBJECTIVE: To increase faith in the divinity of the child, Jesus.

Devotional Prelude.

Opening Hymn: "Far, Far Away on Judea's Plains,"
Hymns—Church of Jesus Christ of Latter-day
Saints, No. 33.

Opening Prayer.

Sacramental Hymn: "Jesus, Once of Humble Birth,"
Hymns, No. 88.

Sacramental Service.

READER:

There is only one true story of Christmas, yet this story has had a greater influence on the history of the world than any other. From the beginning of time the world looked forward to the coming of a Savior—and heard the words of the prophets foretelling this great event. Biblical prophets tell us of the knowledge and anticipation of the people of the eastern hemisphere regarding the Savior's birth. The Book of Mormon clearly describes the understanding of those dwelling on the western hemisphere.

FIRST SPEAKER:

Seven hundred years before the birth of Jesus Christ the Prophet Micah prophesied:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. (Micah 5:2, 4.)



SECOND SPEAKER:

Six hundred years before the birth of Jesus, Nephi was permitted to see in vision Mary, the mother of Jesus, and the Son of God, for he says:

. . . In the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. . . And [the angel] . . . said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. . . And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! . . . (1 Nephi 11:13-21.)

THIRD SPEAKER:

Samuel, a righteous Lamanite, who because of his faithfulness and sacrificing devotion had been blessed with the spirit and power of prophecy, five years before the birth of Jesus, fearlessly proclaimed His coming:

. . . At the time of his coming . . . there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day. Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; . . . nevertheless the night shall not be darkened; and it shall be the night before he is born. And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you. (Helaman 14:3-5.)

FOURTH SPEAKER:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and

his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. . . . (Isaiah 9:6, 7.)

Music: Organ or piano solo, or a violin duet with organ, preferably of the "Pastoral Symphony" from Handel's *Messiah*, as arranged by Robert M. Cundick. (See page 388 in this issue.)

FIFTH SPEAKER:

*Down through the ages, men of faith
Watched for the coming king;
Waiting with patience for the one
Who would salvation bring.'*

READER:

Approximately nineteen hundred and sixty-seven years ago these great prophecies were fulfilled. The story began in a small village 100 miles north of Jerusalem. The village, called Nazareth, was inhabited mainly by farmers and craftsmen. Though tiny, consisting of small, clay-walled houses huddled together, it was not wholly out of touch with the outside world.² In this village lived a young woman known as Mary. By right of birth Mary was a Jewish princess. She was a direct descendant of King David, and had, in fact, just recently become betrothed to a young man who was also of the royal Davidic line. His name was Joseph.³ "Mary had doubtless contemplated, with holy joy and ecstasy, the coming of the Messiah through the royal line; she knew that some Jewish maiden was yet to become the mother of Christ."⁴

SIXTH SPEAKER:

(This speaker, preferably an adult young man, should read *Luke 1:26-33, 38.*)

READER:

"His message delivered, Gabriel departed, leaving the chosen Virgin of Nazareth to ponder over her wondrous experience. Mary's promised Son was to be The Only Begotten of the Father in the flesh; so it had been both positively and abundantly predicted. . . . The Child Jesus was to inherit the physical, mental, and spiritual traits, tendencies, and powers that characterized His parents—one immortal and glorified—God, the other human—woman. . . . Mary, left now to herself with a secret in her soul, holier, greater, and more thrilling than any ever borne before or since," sought companionship and went to

visit her cousin Elisabeth who saluted her by saying: "And whence is this to me, that the mother of my Lord should come to me?" Mary responded with a glorious hymn of praise.⁵

SEVENTH SPEAKER:

(This speaker, preferably a mature young woman, should read *Luke 1:46-55.*)

READER:

Soon the time grew near for the birth of this choice baby. The birthplace was to be Bethlehem, a little town just six miles from Jerusalem, situated high in the Judean hills of Palestine.

EIGHTH SPEAKER:

(Three-minute talk on Bethlehem based on the following):

Bethlehem, a city in Palestine, is a point of historic interest, second only to Jerusalem. It was from here, Micah foretold, that a wonderful ruler would come forth. "It is the scene of many important events in Biblical history. Its first mention in the Bible is in connection with the death of Rachel . . . over seventeen hundred years before Christ was born. It was the home of Boaz and Naomi, and there was consummated the beautiful story of Ruth. About eleven hundred years before the birth of Christ, we read of Bethlehem as the home of David's house; and it was at Bethlehem that the prophet found David tending his sheep and anointed the little shepherd boy to be the ruler of Judea and of Israel. A little later we hear of the Philistine garrison in Bethlehem, David's home city, held by his enemies. How dear that town was to his heart, I think, is shown by the wish that he expressed for a drink of water from the well of Bethlehem. Many a time he had quenched his thirst at that old well. As he stood facing an enemy that held his birthplace, three of his soldiers, hearing their general's wish, broke through the ranks of the Philistines and got the water for their leader. It is a touching picture of the loyalty and devotion that David inspired in his followers."⁶

The shepherd fields where the angelic choirs sang hallelujahs is about three-fourths of a mile east of Bethlehem. "Moisture is scarce in the Holy Land. . . . Rocks seemed in much greater abundance than growing things. Rocks form the countless terraces, the walls, the buildings, and the houses. . . . Their prevalence gives the impression that life-giving vegetation is truly a gift of God."⁷

(Continued on following page.)

²Standard Christmas Program Book Number 25, page 43. Used by permission.

³"See 'The Visit of Mary to Elisabeth,' by Hazel W. Lewis, *The Instructor*, January, 1960, centerspread.

⁴See W. Cleon Skousen, *The Real Story of Christmas*, page 4.

⁵James E. Talmage, *Jesus the Christ*, page 80.

⁶See James E. Talmage, *Jesus the Christ*, pages 81-83.

⁷"Philosophy of Life Contained in Luke's Story of the Birth of Christ," by President David O. McKay, *The Instructor*, December, 1966, page 454.

⁸"The Shepherd Fields of Bethlehem," by Lorin F. Wheelwright, *The Instructor*, October, 1966, centerspread.

Music: Junior Sunday School Song; (optional)
"Christmas Cradle Song," *The Children Sing*, No. 153.

NINTH SPEAKER:

(Read *Luke* 2:1-7. Soft organ music, "O, Little Town of Bethlehem," may be played during the reading of above.)

Music: Junior Sunday School Songs: (optional)
"Hallelujah," *Sermons and Songs for Little Children*, No. 17.

"O Come Little Children," (See page 393 in this issue.)

Chorus or congregation sing, "The First Noel" (one verse), *Hymns*, No. 39.

TENTH SPEAKER:

(Read *Luke* 2:8-20.)

Music: Chorus, congregational singing, or instrumental selection: "Hark, the Herald Angels Sing" (one verse), *Hymns*, No. 60.

ELEVENTH SPEAKER:

(Read *Matthew* 2:1-12. "We, Three Kings of

Orient Are" may be played softly on organ or piano while the above is being read.)

TWELFTH SPEAKER:

(Talk: "The Testimonies of Shepherds and Magi"—3 minutes. Preferably by someone from one of the adult classes, who will conclude with a personal testimony as to Christ's divinity.)

"It will be observed that the testimonies concerning the birth of the Messiah are from two extremes, the lowly shepherds in the Judean field, and the learned magi from the far east. We cannot think this is a result of mere chance, but that in it may be discerned the purpose and wisdom of God. All Israel was looking forward to the coming of the Messiah, and in the birth of Jesus at Bethlehem, the hope of Israel—though unknown to Israel—is fulfilled. Messiah, of whom the prophet spake, is born. But there must be those who can testify of that truth, and hence to the shepherds who watched their flock by night an angel was sent to say: 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.' (*Luke* 2:10, 11.) And for a sign of the truth of the message, they were to find the child wrapped in swaddling clothes, lying in a manger in Bethlehem. And they went with haste and found Mary and Joseph, and the babe lying in a manger; and when they had seen it, they made known abroad the saying which was told them concerning this child. God had raised up to Himself witnesses among the people to testify that the Messiah was born, that the hope of Israel was fulfilled. But there were classes of people among the Jews whom these lowly shepherd witnesses could not reach; and had they been able to reach them, the story of the angel's visit, and the concourse of angels singing the magnificent song of 'Peace on earth, good will toward men,' would doubtless have been accounted an idle tale of superstitious folk, deceived by their own over-wrought imaginations or idle dreams. Hence God raised up another class of witnesses—the 'wise men from the east'—witnesses that could enter the royal palace of proud King Herod and boldly ask: '... Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him' (*Matthew* 2:2); a testimony that startled Herod and troubled all Jerusalem. So that indeed God raised up witnesses for Himself to meet all classes and conditions of men—the testimony of angels for the poor and the lowly; the testimony of the wise men for the haughty king and proud priests of Judea. So that of the things concerning the birth of Messiah, no less than of the



A Religious Service Photo.

Bethlehem—the city where Jesus was born.

things of His death and resurrection from the dead, His disciples could say, 'these things were not done in a corner.'⁷⁸

THIRTEENTH SPEAKER:

(Poem, to be read preferably by someone from the child group courses.)

THE OLD, OLD STORY⁹

*I love the old, old story
Of that first Christmas day
That tells of baby Jesus
Asleep upon the hay....*

*Perhaps the soft-eyed cattle
Within that lowly stall
Looked at the manger-cradle
And wondered at it all....*

*Perhaps the cock's shrill crowing,
Announcing morning-tide
Disturbed the sleeping Baby
Who then awoke and cried....*

*I love that old, old story
It always seems so new,
But most of all I love it
Because I know it's true.*

—Cordelia Spitzer.

FOURTEENTH SPEAKER:

(Poem to be read preferably by someone from the youth group courses.)

A CHRISTMAS PRAYER¹⁰

*Dear God, we want to thank you
For our Lord Jesus' birth
And that you loved us all so much
You sent Him down to earth.*

*We thank you for the angels
Whose songs the sky did fill
And echoed o'er the hilltops far,
Songs of Peace and Goodwill.*

*We thank you for the shepherds
Who came to find the Babe
And worshipped Him as Savior there,
Tho' in a manger laid.*

*We thank you for the Wise Men
Who journeyed from afar
To find the little newborn King,
Led on by Bethlehem's Star.*

*All these knelt down to worship
With gifts before the King;
So we with hearts a-singing,
Our gift of worship bring.*

*Accept our prayer and praises
On this glad Christmas morn,
This day of great rejoicing
That Jesus Christ was born.*

*Accept our adoration—
We bow as they did then,
To bring our thanks and praises,
In Jesus' name, Amen!*

—Hazel Harker.

Closing Hymn: "Joy to the World," Hymns, No. 89.
Closing Prayer.



SUGGESTIONS FOR PRESENTATION OF THE PROGRAM

1. Insofar as possible and practicable, it is suggested that complete families sit together in Sunday School on this day.

2. This program is planned for an hour and fifteen minutes. Where adjustments of time have to be made, this can be done by the superintendency.

3. If it is felt that it is not feasible, because of the length of the program, to keep the Junior Sunday School with the Senior Sunday School, a separate program has been provided for the young children. However, if some participation of the young children is desired in the Senior Sunday School program, that, too, has been indicated.

4. The committee feels that with the publication of this program some months in advance of its use, those who are selected to participate can be well notified in advance. All of the scriptural quotations and poems should be memorized. The reader may or may not memorize his lines. Where it has been felt that individuals of a particular age or maturity should be selected, this has been indicated. Insofar as possible, every course should be represented in this program.

5. In presenting the program the use of two microphones is preferred—one for the reader's use and one for the use of the various speakers.

6. The use of printed programs is preferable, but where this is not possible, one announcement of the complete program should suffice, so that the flow of the program from reader to various participants will not be interrupted.

Christmas Program Committee: Senior Sunday School Program, Donna D. Sorensen, Kathryn Barnes Vernon, Robert M. Cundick; Junior Sunday School Program, Carol C. Smith.

⁷⁸James E. Talmage, *Jesus the Christ*, pages 108, 109, (footnote 5).
⁹Meigs' Best Selections for Christmas, page 25. Courtesy of Standard Publishing Company.

¹⁰Meigs' Best Selections for Christmas; page 27. Courtesy of Standard Publishing Company.

Pastorale Symphony

(FROM "MESSIAH")

Gt. Flute 8'
Sw. Flute 8' + 2' (or 2-2/3')

G. F. Handel

Arranged by Robert M. Cundick

Larghetto $\text{♩} = 120$

Gt. L.H. (play lower notes throughout)

p

Pedal (soft 16' + 8')

2nd time cut to Coda.

Sw.

D.C.

CODA

SUGGESTED FAMILY WORSHIP SERVICE FOR JUNIOR SUNDAY SCHOOL, DECEMBER 24, 1967

This suggested program for Junior Sunday School has been written to follow the same theme as the Senior Sunday School program. It is meant to last about 20 minutes. This could be presented in Junior Sunday School before the children participate in the senior program, if they are going to participate there.

The children playing the roles of Mary, the shepherd, and the wise man could wear some simple costume or use a prop that will suggest their character. For instance, Mary could simply have a piece of cloth over her head and flowing down over her shoulders. The shepherd could have a simple robe made from an old piece of material. The wise man could wear a turban or just carry a small wooden chest.

PROGRAM

Hymn: "Christmas Cradle Song," The Children Sing, No. 153 (3 verses.)

NARRATOR
(teacher or coordinator):

The story we are going to hear today is a story that boys and girls and men and women have been hearing for hundreds of years. It is a story that is very special and important to you and me, and to everyone who will ever live upon the earth. It is the story of the birth of the baby Jesus. I know you

have heard the story before, but it is such a beautiful story that we love to listen to it again and again.

Today we are going to begin our story many years before the baby Jesus was born. In those days there lived prophets, just as we have today, who were God's helpers. They told the people the things that God wanted them to know.

FIRST CHILD:

One of God's prophets was named Micah. He told his people that a baby would be born in a city called Bethlehem, and this child would grow up to be a great ruler. Micah said that the things this great ruler would teach the people would last forever and help everyone. The baby he talked about was Jesus.

SECOND CHILD:

The Prophet Isaiah said to his people:

For unto us a child is born, unto us a son is given . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6.)

He was telling them that Jesus would come to them soon.

NARRATOR:

There were prophets who lived in America many years before Jesus was born. The Book of Mormon tells us that God told these prophets Jesus was going to be born.

THIRD CHILD:

Samuel the Lamanite explained to the people how they would be able to tell when Jesus was born. He said that on the night before He was born, there would be no darkness. For one day and one night and another day it would stay light. He told them that the second night a new star would appear in the heavens. The star would be the brightest star the people had ever seen, and this also would tell them that Jesus had been born.

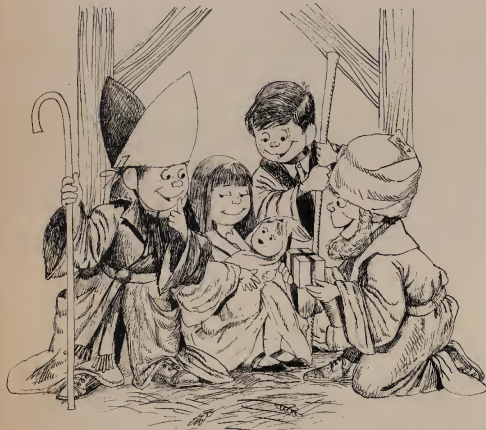
NARRATOR:

We know now that many years before Jesus was born the people knew He was coming. They were waiting for Him because the prophets had said God was sending Jesus to be their teacher and their friend. Jesus was coming to make it possible for everyone to live with God again.

Hymn: "Once Within a Lowly Stable," The Children Sing, No. 154 (2 verses.)

MARY:

Joseph and I traveled a long, long way. I rode on a donkey and Joseph walked, leading the way. We arrived in Bethlehem just as night was falling.



Art by Dale Kilbourn.

We were very tired and needed a place to sleep. An innkeeper told us we could sleep in his stable. We were very glad to lie down on the clean, soft hay. That night a baby boy was born to me. I wrapped Him in swaddling clothes and laid Him in a manger filled with hay. We named the baby, Jesus. He was the baby everyone had been waiting for. He was God's own Son.

FOURTH CHILD:

(Recite or read the poem, "The Old, Old Story," as given in the Senior Sunday School program, page 387.)

Hymn: "Hallelujah," *Sermons and Songs for Little Children*, No. 17.

SHEPHERD:

I was sitting on a hillside overlooking Bethlehem. There were other shepherds with me. We were caring for our sheep and watching the stars in the sky. Then something exciting happened! We saw a bright star in the sky, and an angel came to us and began to talk. The angel said:

... Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day . . . a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. (Luke 2:10-12.)

We hurried down from the hillside and walked into the town of Bethlehem. There, just as the angel had told us, we found the baby lying in a manger. We were happy because we knew He was the Son of God.

FIFTH CHILD:

THE CHRISTMAS SYMBOL

*Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling there,
Watching a little Child;
And yet that maiden's arms enfold
The King of Heaven above;
And in the Christ Child we behold
The Lord of Life and Love.*

—Author unknown.

WISE MAN:

The Bible tells the story of how I came with some others to visit Jesus.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . . When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. . . . And when they were come into the



house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. (Matthew 2:1, 2, 9, 11.)

Hymn: "Hosanna," see page 392 of this issue.

NARRATOR:

This is the story people have been telling for hundreds of years. This is the story of the baby Jesus who is the Savior of all our Father's children. This is the story of God's own Son. God sent Him to earth as a great gift to each one of us.

SIXTH CHILD:

GOD'S GIFT

*We thank Thee for the little one
Who in the manger lies.
He nods his head and falls asleep
To Mary's lullabies.*

*The shepherds round about him stand
The wise men o'er him bend.
He is born—the Son of God,
The Savior of all men.*

—Carol Smith.

Hymn: "O Come Little Children," see page 393 of this issue.

Closing Prayer.

Hosanna

Rita S. Robinson

Joyously

Arr. Chester W. Hill

Ho - san-na! let our voi-ces ring With prais-es to our
Ho - san-na! let the ech-oes ring With prais-es to our

heav'n-ly king, And joy-ous-ly the car-ols sing To
heav'n-ly king; Let ev'-ry liv-ing crea-ture sing To

Refrain

Him who life did bring. Ho - san-na! Ho -
Him who life did bring.

- san-na! All hail tri-umph-ant king!

O Come Little Children^{*}

English Version Anonymous

Melody by J. Schulz

O come, lit - tle chil - dren, O come, one and all. O come to the

cra - dle in Beth - le - hem's stall! And see what the Fa - ther, from

Heav'n high a - bove, Has sent us to - night as a proof of His love.

^{*}From MUSIC NOW AND LONG AGO, Teacher's Edition, ©1956, 1962 Silver Burdett Company. Used by permission.

STARS ON CHRISTMAS NIGHT

Outside my window in a tree
A star is almost still,
Was such a star in Bethlehem
Above the shepherd's hill?

Did such a star light Mary's face
So radiant and mild,
While she sang Hebrew lullabies
To soothe the holy child?

Did it look through the stable door
To see where Joseph kept
His vigil by the manger crib
While baby Jesus slept?

Stars are forever—just like God;
Somehow it might be
A star that shone on Jesus
Is looking through that tree.

—Mabel Jones Gabbott.



Art by Travis Winn.

By 1830, America, the ethnic melting pot of the civilized world, was stirred into hot religious turbulence by the numerous Christian churches of the day to become . . .

A FERTILE FIELD FOR THE RESTORATION

by Wilburn C. West*

During our first Sunday in the mission field, Sister West and I heard a faithful Connecticut convert bear this testimony:

"I had long been indifferent and skeptical toward religion. Was there a God? Who was He? Why so many churches? Did religion really matter? Despite my doubts, something drove me to study one faith after another. Until the missionaries came, I was literally running to and fro seeking the word of the Lord, but could not find it."

Religiously restless, America in 1830 was much like that New England brother. Many things had happened to bring about this condition in the two hundred years since Plymouth and Jamestown.

Seeking Religious Freedom in a Wilderness

Cotton Mather pithily proclaimed religious freedom in a Massachusetts election sermon delivered in the 1690's:

What went ye into the wilderness to see? . . . Let all mankind know that we came into the wilderness because we would worship God without that Episcopacy, that Common Prayer, and those unwarranted ceremonies with which the "land of our forefathers' sepulchures" had been defiled. We came hither because we would have our posterity settled under pure and full dispensation of the gospel, defended by rulers that should be ourselves.¹

Reverend Mather must have been aware, how-

(For Course 7, lesson of November 5, "Family Finds Joy in Gospel Understanding"; for Course 9, lesson of October 8, "The Gospel Restored and the Church Organized"; for Course 17, lesson of October 22, "In the Valley of Lemuel"; for Course 19, lessons of December 3 to 17, "Christianity of the Nineteenth Century" and "True Teachings of Christ Restored"; for Course 25, lessons of November 12 and 19, "The Light of Faith" and "Ye Shall Know of the Doctrine"; for Course 27, lesson of December 3, "The Gospel from the Beginning"; to support family home evening lessons 10 and 11; and of general interest.)

*Wilburn C. West is a member of the general Priesthood Home Teaching Committee. He served in the Eastern States Mission twice; once as a missionary (1867-29) and once as president (1892-1895), where he was assistant managing director of the Mormon Pavilion at the New York Fair. He attended the University of Utah, and he earned a law degree from George Washington University (1937). He is director of the Utah State Institute of Fine Arts. He and his wife, the former Zelma Ririe, have four children and are members of the East 27th Ward, Emigration (Salt Lake City) Stake.

¹As quoted in Winthrop S. Hudson, *Religion in America*, Charles Scribners Sons, New York, N.Y., 1965; page 100.

ever, that religious freedom among the Puritans was not always assured, especially if one dissented in doctrine from his neighbors, as "firebrand" Roger Williams or "prophetess" Anne Hutchinson might have testified. Yet, throughout the colonial period, up to the Revolutionary War, religious tolerance generally prevailed.

When decision between war or submission had to be made, religious leaders quickly took their stand. Except for leaders of the Church of England, ministers generally favored rebellion. They so inflamed their congregations that arch-Tory Peter Oliver called them "Mr. Otis's black regiment, the dissenting clergy."²

A Falling Away

After the revolution came a widespread letdown in religious conviction. Family and home life were disrupted and impoverished by years of strife. Individual religious interest so declined that by 1790 only one person in twenty claimed an active church membership.

The Anglican church in America barely survived the war. Its clergy had ardently supported the Tories. As Britain's fortunes fell, loyalists fled to Canada or England. The once strong diocese of Maryland reported in 1817:

... Of the fifty parishes . . . the greater part are vacant. . . . [Many] places of worship . . . do not exhibit one stone or brick lying upon another . . . and many for years past . . . have been occupied by the fowls of the air and the beasts of the field.³

The largest membership at the end of the war was claimed by Congregationalists, whose status was enhanced by being the state religion in New Hampshire, Massachusetts, and Connecticut.

A Second Awakening

About 1800, a religious upsurge invigorated Protestantism, especially the Baptist and Methodist groups. A "Second Awakening," some called it. Circuit riders fanned out across the land. Revivalists staged day and night extravaganzas. During the years of wild religious fermentation, Baptists took the lead in membership from the less demonstrative Congregationalists. Methodists pushed vigorously, stressing liberal tenets that permitted almost anyone to join. John Wesley wrote:

Methodists do not impose . . . any opinions whatever. . . . Let them be churchmen or dissenters, Presbyterians or Independents, it is no obstacle. Let them choose one mode of baptism or another, it is no bar to their admission. . . . One condition, and only one, is required—a real desire to save the soul.⁴

Roman Catholics increased slowly in early Prot-

estant America. Their few settlements in Maryland and Pennsylvania comprised only minority groups. Catholic supervision came from London until 1784, when John Carroll was given full responsibility for this church in the United States. About 1800, the Catholic church began to grow by leaps and bounds. By 1840 it operated some two hundred parochial schools, and by 1852 it was the largest church in the nation. Catholic growth came not from converts, however, but largely from hundreds of thousands who rode the floodtide of immigration from Ireland, Italy, Spain, and other predominantly Catholic lands.

As America became the ethnic melting pot of the civilized world, some people believed that in time she would amalgamate and consolidate the myriad Christian creeds. In 1809 Thomas Campbell issued a call for true Christians of all denominations to forsake their unscriptural doctrines and usages and return to New Testament unity and purity. His son Alexander became leader of a large group of "Christians" or "Disciples of Christ." This energetic Christian movement gained enough adherents to become one of the largest Protestant denominations, but it failed to unite all believers in Christ. The Christian churches later provided a fertile field for Mormon missionaries.

A Fertile Field

Western New York, though yet a frontier area, shared in the stirring religious excitement. Said the Prophet Joseph Smith:

... It commenced with the Methodists, but soon became general among all the sects. . . . My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others. (Pearl of Great Price, Joseph Smith 2:5, 9.)

In the midst of such turbulence, God restored His Church. Thousands were ready to receive it, soul-rent by schism and controversy. To them, the message shone as a light in darkness. To hundreds of thousands who have since struggled, like the Connecticut convert, between high church or low church, old school or new school, trinitarian or antitrinitarian, primitive or reformed, liberal or conservative, traditional or transcendental, the Restored Gospel presents the simple, unchanged teachings of Jesus Christ.

NOTE: For previous discussion of this subject see, "In the Unity of the Faith," *The Instructor*, September, 1967, page 374.

Library File Reference: UNITED STATES—RELIGIONS.

²As quoted in Winthrop S. Hudson, *Religion in America*; page 96.

³As quoted in Winthrop S. Hudson, *Religion in America*; pages 117, 118.

⁴As quoted in Winthrop S. Hudson, *Religion in America*; page 122.

There is nothing in this world that can bring a family closer together than sharing and sacrificing in a spirit of love, and nothing that can build that love so much as spiritual experiences which become . . .

A FAMILY AFFAIR

*by Rosalind Farnsworth**

I cherish the days of my youth, for I grew up in a wonderful family where monetary treasures were few, but where love and spiritual blessings were abundant.

The family experiences I remember best are those associated with activity in the Church. We went to Church together as a family. Our parents never sent us, they always took us. I can't remember a Sunday when my father or mother was not there. We had family home evening and family prayer. Every evening before supper we read a chapter from one of the standard works of the Church. This brought us closer to each other and gave us a greater understanding of the scriptures. As a large family of very humble circumstances, we had to share many things and sometimes go without, but this also increased our love and appreciation for one another.

Our Church activities led to one of the choicest experiences of my life, that of sharing the financial responsibility of keeping a missionary in the field. I would like to relate this experience as a tribute to my family, and to share with others the joy we received in participating in a spiritual experience.

I was especially close to my older brother, the eldest in our family of nine children, when he left for the Southern Far East Mission. I thought I would not be able to bear his leaving, because we were so close to each other. I still think he is one of the greatest individuals I have ever known because of his righteous example to his younger brothers and sisters. We love him very much.

(For Course 7, lessons of November 26 and December 3, "Our Obligation to the Family" and "Sharing Church Participation with the Family Brings Joy"; for Course 15, lesson of October 15, "In the Service of the Lord"; for Course 25, lesson of December 10, "Gifts That Can't Be Wrapped"; for Course 29, lesson of December 10, "Faith", to support family home evening lessons 6 and 13; and of general interest.)

*Rosalind Farnsworth is the daughter of Dennis and Beulah Jessup Farnsworth of Beaver, Utah. She worked in The Instructor office during the summer and has attended Brigham Young University. Rosalind teaches the lady missionaries in the Salt Lake Mission Home and has qualified for a Golden Gleaner award. She is served in the Northwestern States Mission (1964-1965) and is a member of the North 13th Ward, University West (Salt Lake City) Stake.



The Farnsworth family: first row, l. to r., Joseph, Mary, Douglas; second row, F. Dennis and Beulah Jessup Farnsworth (parents); third row, l. to r., David, Michael, Jennene, Rosalind, Dennis, John.

After I graduated from high school I went from our home in Beaver, Utah, to Salt Lake City where I could work and earn enough money for college. I kept thinking of my brother and how much I loved him. And then it dawned on me that there was a practical way to show my love. I could help him financially while he was serving his mission. My plans had been made to attend college that fall, but I gave much thought and prayer to finding out what I really should do. Then one Sunday while I was trying to make the decision, I attended a stake conference where Elder S. Dilworth Young was the speaker. He talked about our obligation to our parents and brothers and sisters when they were in need. I felt that I had received a definite answer. I talked to my father and told him of my desire. He was reluctant to place a burden on me and wanted me to continue my schooling, so he assured me that they could manage and that it was his responsibility. I explained that I felt the Lord wanted me to help, and that I wanted to do it. Father finally consented, and I had the major support of my brother for a year of his mission. This was one of my choicest experiences. The Lord blessed me abundantly, and I was able to provide financial support for my brother and save ample money for college the following year.

Following this experience each of the children did a large part of supporting another in the mission field. After my brother returned home and I was old enough for a mission, a family council was held to decide how my mission expenses would be met.

(Concluded on page 398.)

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

—MORONI 10:4.

WITH REAL INTENT

by Reed H. Bradford

One of the most important principles the Lord has stressed is that of integrity. Integrity, as used in this article, means that one serves the Lord with all his heart, with all his mind, with all his strength, and with all his soul. Integrity, according to Webster, is the avoidance of deception, expediency, artificiality, or shallowness.¹ The Lord does not condone poor behavior. He denounced hypocrisy. He told Joseph Smith that many people "... draw near to me with their lips, but their hearts are far from me. . . ." (Joseph Smith 2:19.)

A dishonest person cannot be trusted. Dishonesty blocks growth and may also disrupt an organization. If a single officer of a financial institution steals from the institution, all the members suffer. This is sinning against the public trust. One traitor may be a chief cause of a whole nation's losing a war.

What Should the Individual Do?

What does it mean to serve the Lord with all one's soul? Some of the crucial meanings are:

1. To try to *become* a true son or daughter of God. To try to acquire His kind of knowledge, manifest His kind of wisdom, exemplify His kind of love.

2. To make a personal commitment to Him, to behave in the way he thinks the Savior would want him to behave in all of the positions he occupies. As a student in school, his main motivation would be to learn and acquire skills, not merely to pass a course with a good grade. A mother will think of her position in the home as that of a homemaker rather than a housekeeper. She is contributing to the growth of her children and her husband. A father who holds the priesthood will not think of himself as being superior to other family members but will use the priesthood to bless his wife and children. In his occupation he will not exploit his fellow human beings. He will exemplify the same devotion

to the Savior's principles on Monday as he does on Sunday.

3. To try to have the influence of the Holy Ghost distill upon his soul "as the dews from heaven." His scepter is "an unchanging scepter of righteousness and truth; and . . . [his] dominion shall be an everlasting dominion, and without compulsory means it shall flow unto . . . [him] forever and ever." (Doctrine and Covenants 121:45-46.) To receive the light of the Holy Ghost is like having cataracts removed from one's eyes—whereas formerly he was unkind, he is now sensitive to the feelings of others; whereas formerly he let his emotions manage him, he now manages them; whereas formerly he could not control his physical appetites, he now considers the body to be the temple of the spirit and manages it with great diligence.

4. To have three great loves characterize his life. First, a deep respect for himself in the sense that he grows intellectually, emotionally, socially, and spiritually. Second, to love others as he loves himself, always thinking of them as being his brothers and sisters and, therefore, members of the family of his Heavenly Father. He contributes to their Christlike development in any way that he can. Finally, to love the Lord in the sense that he tries to represent Him the very best way he can in all of his activities of life.

The Example of Gideon

When a person manifests this kind of behavior, his Heavenly Father opens the "windows of heaven" to bless him. Consider the example of Gideon. The children of Israel were surrounded by the Midianites.

And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two
(Concluded on following page.)

¹(For Course 9, lessons of October 15 and 22, "Great Gifts of the Gospel" and "The Gospel—a Plan for Right Living"; for Course 17, lesson of November 19, "Jacob"; for Course 25, lessons of December 9 and 31, "Gifts That Can't Be Wrapped" and "Look for the Beam"; for Course 26, lessons of October 1 and 8, "The Holy Ghost as Witness of the Father and Son" and "The Creation"; for Course 29, lessons of October 15 and 22, "The Godhead"; to support family home evening lessons 12, 13, and 15; and of general interest.)

²See Webster's Third Unabridged International Dictionary, G. and C. Merriam Co., Springfield, Massachusetts, 1963; page 1174.

thousand; and there remained ten thousand. (Judges 7:2-3.)

But the Lord told Gideon that there were still too many, and He devised a test to limit the number still further. Finally there remained only 300 men.

And the Lord said unto Gideon, By the three hundred men . . . will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place. (Judges 7:7.)

And the Lord fulfilled His promise.

Perhaps the members of the family might wish to answer the following questions among themselves to discover their "real intent" in the various aspects of their lives. These questions are given not with the intent to embarrass but to help each one honestly examine his behavior so that he might attain an even higher level of desired performance.

1. Would you consider it as great an honor to be called as a home teacher as to be the president of some organization?

2. Boys, would you give greater devotion to a position on an athletic team at school than to your assignment in your priesthood quorum?

3. As a teacher in one of the Church organizations, do you organize your presentations with the same care as you would prepare for a final examination in school?

4. Have you ever found yourself taking the com-

pany's pencil or eraser and not bringing it back or paying for it?

5. As a mother, do you think of yourself as a housekeeper or a homemaker? Or, to put it another way, do you primarily think of your role in terms of the menial tasks or in terms of being a great contributor to the development of your children?

6. As a father holding the priesthood, do you think this gives you the right to make decisions pertaining to family affairs without consulting your wife?

7. During the administration of the sacrament, what do you think about? Do you remember the Savior and all that He means to you?

8. Do you study the scriptures regularly? Have you ever read each one of the four standard works, not just to read them through but to study and discover the principles that will bring you lasting joy and eternal life?

He who serves the Lord with real intent will find Him opening the windows of heaven and pouring out a blessing so that there is not "room enough to receive it." (*Malachi 3:10.*) It is written concerning our future life:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. (I Corinthians 2:9.)

Library File Reference: SPIRITUAL LIFE.

A FAMILY AFFAIR (Concluded from page 396.)

It was decided that my older brother and a younger sister would help, along with an aunt and uncle who had offered. As those hard-earned checks came to me on my mission, my love and appreciation for loved ones at home increased. My brother was attending college and helping me, and my sister was working and filling a stake mission at the same time.

The next two in line for missions were a brother and a sister. They left about two months apart. After my sister's farewell, my father was asked by a ward member who realized our family's circumstances, "Brother Farnsworth, how can you possibly support two on a mission at the same time?"

My father answered, "We have 57 calves, and if it takes all 57 and everything else we have, we'll make it!"

When my mother was asked a similar question she remarked, "We take it as it comes, a day, a week, a month at a time; and with faith and hard work we will make it."

I have been warned many times by their great faith and willingness to serve the Lord. This has been invaluable training for us children.

Recently I went home to visit, and my ten-year-old brother came running up to show me a new watch. It was anything but fancy, but having it made him feel like he owned the world. Later I asked Mother where he got the money for it. I learned that he had worked with an older brother, baling hay for a local rancher; he had bought the watch, but he had sent most of the money he had earned to the missionaries. Tears filled my eyes, as I watch that so-very-young little brother skip happily down the street to join his friends. I knew nothing of material worth could bring the joy that filled my heart at that time. Often I have prayed that I might have children as choice as my brothers and sisters, and that I might be as good an example and parent as my father and mother. Today our family has three missionaries in the field.

There is nothing in this world that can bring a family closer than love in the home. Nothing can build that love so much as sharing spiritual experiences.

Library File Reference: FAMILY LIFE.



NT 174

NT 172

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Christmas Lighting on Temple Square

BY DAVID W. EVANS

Two years is not really long enough to transform into a tradition an annual event such as Christmas Lighting on Temple Square. However, hundreds of thousands of Utahns and others who have witnessed or read about the 1965 and 1966 Christmas lighting spectacles on Temple Square in Salt Lake City look forward with pleasure to the three-week period when the lights and other appropriate attractions of Yuletide glow and glisten to remind us of the life and mission of Him whose birth we celebrate in late December.

Christmas lighting on Temple Square also has other meanings. Surmounting the south entrance gates to this sacred block blazes the immortal phrase which we associate with the birth of the Prince of Peace: "Good Will To Men." It is a reminder that we are all brothers, regardless of race or creed. It is also an invitation to our neighbors and the "stranger within our gates" to strive for understanding and the common objectives of all men of good will.

The Christmas lights also remind us, through the dimly lighted pioneer log cabin in the southeast corner of the block, of the faith and fortitude of our forefathers who settled these valleys and made the "desert blossom as the rose." (Isaiah 35:1.)

Latter-day Saints do not accept December 25 as the actual date on which Jesus was born in the stable in Bethlehem. However, they join with Christians throughout the world in observing this day for reflection on the true meaning of Christ's mission.

Christmas customs evolved from pre-Christian origins. Anciently, at the end of December, pagans in southern Europe celebrated the lengthening of days with feasts, and built bonfires to revive and strengthen the winter sun god. In time, as former pagan peoples became integrated into apostate Christianity, the central idea of the winter solstice — the return of the sunlight — became associated with the birth of Christ, the Light of the world.

Later came the yule log and the many customs centering around the candle and the legends about its lighting the Christ child. The first Christmas tree, believed to be of German origin, came much later. It was said to be introduced into England by the German Prince Albert, husband of Queen Victoria, and was taken by German emigrants to America. The substitution of electric lights for candles was a logical, inevitable step.

The fact that Christmas lighting and some related Yuletide customs are, in part, of pagan origin, or at least were never a part of the religious ceremonies of pure Christianity, has not seemed significant to Latter-day Saints. Converts to the faith from home and abroad have found pleasure and satisfaction in continuing many of the customs of their native lands. We still recognize and keep in our hearts the worship of the Savior and His mission as the core of the Christmas celebration.

The first formal use of Christmas lighting on Temple Square was December 9, 1965. On that memorable winter night President David O. McKay threw a switch in the presence of a crowd estimated at between 20,000 and 30,000 people assembled on Temple Square. A burst of light from some 75,000 tiny colored globes drew a gasp of wonderment from all who were present. Instantly, every limb, branch, and twig in a circle of wintering sycamores, maples, boxelders, and birches, and another group of stately evergreens, came alive with soft light of transcendent beauty and artistry. But, even such physical beauty was surpassed by the radiant warmth of spirit which enveloped the scene and its viewers.

The Tabernacle Choir responded with a medley of traditional Christmas Carols.

Appropriate remarks were made by Elder Richard L. Evans. President McKay spoke briefly.

Already, the huge tabernacle was packed to capacity to hear and witness the first of four nightly performances of Menotti's opera, *Ahmal and the Night Visitors*.

(Concluded on opposite back of picture.)





Christmas Lighting on Temple Square

During the remaining 22 days until midnight of New Year's Day many thousands of people — men, women, and children of all faiths and affiliations — passed through Temple Square to enjoy the sights and listen to the strains of recorded music by the great Tabernacle Choir and organ. A point of special interest was the lighted log cabin, built in 1847 and now brought to life with the aid of authentically-costumed manikins representing a pioneer Mormon family making last-minute preparations for the celebration of Christmas.

A special feature of the first year was the Nativity scene, built around an outdoor representation of the Bethlehem stable, with Mary and Joseph, sheep, cattle, and wise men on camels paying homage to the infant Jesus. This scene was staged in the area between the temple and the Bureau of Information.

Another feature of the daily events during the first season was the appearance of choral groups from colleges, schools, churches, and other organizations, in informal programs around the grounds. Represented among these groups were a number of Catholic and Protestant choirs.

Based on the widespread favorable response to the 1965 Christmas spectacle, December 9, 1966, marked the official opening of the second Christmas Lighting on Temple Square. The lighted area was broadened and some new features added. The Nativity scene was moved to the large area between the tabernacle and the new Visitors Center. The spectacular rotunda area of the Visitors Center, where the Thorvaldsen *Christus* holds a commanding position — floodlighted for outside viewing — formed an impressive backdrop for the enlarged Nativity scene. Besides the manger scene and the wise men on camels, the scene included a life-size, painted representation of the inn where Joseph and Mary asked for lodging the night the Christ Child was born.

Something else was added also. It was the Biblical account of the events of that memorable day, recorded in finest stereophonic sound, telling the impressive story of the Nativity as stars and spotlights and sheep and cattle and the principal actors themselves came alive under electronic control to a precise, preset pattern,

dramatizing the greatest story ever told. For 23 days, six times every hour from dusk until eleven p.m., this tableau told the story — never missing a light change or a musical beat.

The opera, *Ahmal and the Night Visitors*, was again performed to capacity audiences in the tabernacle under the direction of Ardean Watts.

All in all, it was an impressive portrayal of the message of the ages — the story of Luke:

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:7-14.)

Among the most impressed viewers of last year's Christmas lighting on Temple Square were President David O. McKay and Sister Emma Rae McKay. His first comment as he beheld the Christmas lights at a special preview on the opening night was: "It is a beautiful sight — wonderful!" Subsequently he made two trips to see it again and was deeply impressed each time, as were hundreds of thousands of others who came and saw and went away better and more believing for their experience.

(For all Christmas lessons; for Course 19, lessons of January 21 and 28, "Yesterday Saint Contributions to Understanding of God"; for Course 25, lesson of January 14, "Return Unto Me"; for Course 27, lesson of January 21, "Faith in Jesus Christ"; to support family home evening lessons 13 and 14; and of general interest.)

Library File Reference: TEMPLE SQUARE.



NT 178

NT 177

DPH

NT 175

176

171 IN

Christmas Came First In Palestine

A Flannelboard Story by Marie F. Felt

It was Christmas Eve, and a tired little girl cuddled in her mother's arms as they rocked back and forth in a favorite rocking chair. It had been a happy day but tomorrow would be even happier, for it was Christmas day.

As they rocked, the mother sang this lovely Christmas song to her little daughter. (See "Christmas Cradle Song," *The Children Sing*, No. 153. Someone who sings could be invited to hold a child and sing the lullaby at beginning and end of story.)

It was a night somewhat like this one, the mother said; a quiet, peaceful night. Mary and Joseph had come a long, long way to get to Bethlehem; and they were very, very tired. There had been no room for them at the inn, but they did not mind. They were grateful for a place where they might rest, even though it was a stable.

On the hillside just outside of the city, shepherds were caring for their sheep. At all times—and especially at night—they had to protect their sheep from wild animals that might attack and hurt them. On this particular night, likely the sheep and some of the shepherds were sleeping while others kept watch. There was not much light; only the stars and the moon. That is the way it usually is and the way our Heavenly Father planned it to be. People and animals can sleep better that way.

But this night was to be different. It was to be so wonderful and so beautiful that people forevermore would remember it and be grateful. The Bible tells us about it in this way. It says:

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore [very much] afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David [Bethlehem] a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

(For Course 3, lessons of December 17 and 24, "How We Show Our Love" and "Christmas Is A Happy Time"; for Course 5, lesson of December 17, "Our Heavenly Father Loves Us"; for Course 7, lesson of December 24, "Christmas Lesson"; for Course 9, lesson of December 24, "Christmas, A Time for Loving and Giving"; for Course 25, lesson of December 17, "The First Christmas", to support family home evening lesson 14; and of general interest.)

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:8-14.)

When they left, the shepherds talked with each other excitedly. Never before had such a wonderful thing happened to them. What the angel had told them was the news that people had been waiting for for hundreds and hundreds of years. Jesus, the son of our Heavenly Father, had been born that night. The angels had said that they would find Him wrapped in swaddling clothes and lying in a manger.

"Let us now go even unto Bethlehem," they said, "and see this thing which is come to pass, which the Lord hath made known unto us." (Luke 2:15.)
[End of Scene I.]

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger" (Luke 2:16), just as the angel had said that they would. Then we think they would have told Mary and Joseph of the angel's message about the baby, who He was, and where He should be found; also of the great multitude of heavenly persons who joined the angel in singing praises to God, our Heavenly Father. Mary and Joseph were glad. They knew that this baby Jesus was the Son of God, our Heavenly Father, and they were happy that others now knew it, too.

When they had finished talking, the shepherds left. They felt honored to have been guided to see this precious baby and grateful to know that He was the Savior, the Son of God. They felt, too, that such wonderful news should be shared with others. The Bible tells us that "when they had seen it, they made known abroad the saying which was told them [by angels] concerning this child. And all they that heard it wondered at those things which were told them by the shepherds." (Luke 2:17, 18.)

[End of Scene II.]

Our Heavenly Father planned another way for the people to know of the birth. He had told the Nephites in America that when Jesus should be born, He would place a new star in the sky, "such an one as ye never have beheld; and this also shall be a sign unto you." (Helaman 14:5.)

Now there lived in a country far to the east of Palestine some wise men. They studied the stars,

and they had learned that a bright, beautiful new star would appear on the night that Jesus would be born. For many years they watched, waited, and studied, anxiously, waiting for the time when this should happen, and one night it did. Immediately they prepared to follow it and find the wonderful baby about which it told. Each one took with him precious gifts for the new baby. Off they went with great haste to wherever the star should lead them. [End of Scene III.]

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. (Matthew 2:11.)

It was a happy day in their lives, and one for which they would always be grateful. [End of Scene IV.]

Note: As the telling of the story is finished, conclude with the singing of the chorus of the song introduced in the beginning:

*Lullaby, baby, lullaby, dear,
Sleep, little baby, have nothing to fear;
Lullaby, baby, lullaby, dear,
Jesus will care for his little one here.*

REFERENCES:

Matthew 1:18-25.
Matthew 2:1-11.
Luke 1:26-38.
Luke 2:1-20.

How To Present the Flannelboard Story

Characters and Props Needed for This Presentation Are:

(Flannelboard cutouts from *The Instructor*, October, 1963, may also be used to supplement this material.)
Shepherds (NT171). To be used in Scenes I and II.

Sheep (NT172). To be used in Scenes I and II.
An angel with a heavenly host singing praises to God (NT 173). To be used in Scene I.
A manger with baby Jesus in it and Mary watching over it, Joseph standing beside them (NT174). To be used in Scene II.
Large, bright new star (NT175). To be used in Scenes III and IV.
Wise men on camels (NT176). To be used in Scene III.
Mary seated holding child Jesus, Joseph is standing near (NT177). To be used in Scene IV.
Wise men kneeling (NT178). To be used in Scene IV.

Order of Episodes:

SCENE I:

Scenery: A hillside on the outskirts of Bethlehem. A dark blue sky depicting night, with a few small stars and a part moon showing on it. Sheep huddled together on the hillside. Shepherds watching the flock.

Action: An angel appears in the sky, telling of the Savior's birth. The angel is joined by others who sing praises to God.

SCENE II:

Scenery: At the stable. Interior view of the stable, showing the manger with baby Jesus in it.

Action: Mary and Joseph are there with baby Jesus in the manger. The shepherds enter to see the baby. The shepherds leave and return to the flock.

SCENE III:

Scenery: Outdoor desert scene. Blue flannel for the sky and gray flannel for the sand desert. Large, bright star in the sky.

Action: The wise men and camels are crossing the desert to find the newborn Savior.

SCENE IV:

Scenery: The interior of the house in which Mary, Joseph, and baby Jesus are staying. The teacher may elaborate with simple drawings of interior of a house, with a small opening to represent a window. In the center of the room, place a little painted stool, used often as a table. Around the walls, show shelves with bed quilts rolled up on them. In the center of the room hang a little lamp shaped somewhat like a pitcher. Have a door leading to the outside.

Action: Mary seated on a stool holding the baby Jesus. Joseph is standing by the door. The wise men enter carrying gifts for the baby. They kneel to worship him.

Library File Reference: JESUS CHRIST—BIRTH.





Everyone needs the understanding of a fellow human being—intimate, confidential, trusting communication.

RELATIONSHIPS

by Lowell L. Bennion

Recent studies indicate that children must have love and affection often, even to survive, to say nothing of its being a prerequisite for their developing into self-accepting human beings, capable of getting along with their fellowmen.

Even on the college level, when young people are approaching full adulthood, it is becoming clear that students learn more effectively when they really know their fellow students and professors. At several large universities in America some professors now have offices and even classrooms in the dormitories. Other colleges are arranging that groups of 20 to 30 freshmen have several classes together throughout the year, so that there may be close association.

Man is a social being. We live and move and have our being in God, as Paul said, and also in each other, as the Gospel attests. It is not surprising that Jesus made all else in religion depend on love and that Paul said we are as sounding brass and a tinkling cymbal without it.

Love nourishes the soul of man as blood does his body. Love lifts the spirit of man as yeast raises dough. Love is the magic ingredient which opens the mind and heart of a student so that he can hear, understand, and believe what a teacher has to

Teaching Insights—Tenth in a Series

say and what he is. Without love, Gospel-teaching is barren, fruitless, external, a mere play on words, meaningless abstraction.

The thoughtful Gospel teacher will be not only conscious of each individual student in his class and of the ideas in his lesson, he will also help each student build meaningful relationships with others.

PERSON TO PERSON

Everyone needs the understanding of a fellow human being—intimate, confidential, accepting, and trusting communication with another person. This is exemplified beautifully in the mother-child relationship and between husband and wife in a good marriage.

Each person in your class, be he young or old, needs such a relationship in the classroom setting, if he is to learn best and then appropriate the teaching to his life. There are two opportunities for him to experience this one-to-one relationship: the first is with a fellow student, one of his peers, and the second with the teacher.

Questions:

1. How can you build one-to-one relationships among your class members?
2. How can you build a one-to-one relationship between yourself and each member of the class?

GROUP RELATIONSHIPS

A second meaningful relationship is to belong to a small group, from five to ten individuals of one's own age, whether boys, girls, or both. Group-interaction has its distinct values. It provides a variety of points of contact, a greater chance of acceptance by someone, more personal and intellectual stimulation, and greater ease of belongingness. On a date, for example, the "average" youth feels more comfortable with several couples than he does alone with his partner. Conversation is facilitated. Likewise, in the classroom, there is rich interchange and a freeing of thought and feeling when one is permitted to share meaningful, small group association.*

Questions:

1. What are some ways of developing meaningful, sometimes ongoing, group relationships within your class?
2. Suppose you had a 12-year-old girl in your class who was obviously shunned by the other girls. How would you bring her into the group?

In summary, think of teaching as an opportunity to build relationships between you and your students and among your students. Teaching, to be most effective, is more than an intellectual process; it must be consistent with other aspects of human nature. Man needs to belong to others.

*Dr. Darrell Moses of Brigham Young University has verified, both in research and his own experimentation, the great value of building both one-to-one and group relationships in teaching. Library File Reference: TEACHERS AND TEACHING.



Art by Dale Kilbourn

From the findings of the leaders in educational psychology, teachers are beginning to realize that a student is not just a vessel to be filled, he is . . .

A LAMP TO BE LIGHTED

by Lynn F. Stoddard*

Through the years men have sought answers to the question:

"What kind of teaching is necessary to bring about changes for good in the lives of our students?"

To members of The Church of Jesus Christ of Latter-day Saints this question is especially vital, because there are many evidences that we are not succeeding as well as we would like in teaching the basic principles of the Gospel to our youth. Many students complete the courses of study in Sunday School without developing a "vital faith in God," a testimony, or a conviction for the Latter-day Saint way of life. Many aspire to go on missions, to marry in the temple, to pay a full tithing and fast offering, to live the Word of Wisdom, and to participate fully in Church activities; but many do not.

How can we communicate the Gospel message? What are the ways of building a commitment to the Gospel in the lives of our young people?

For many of our Sunday School members we have "filled the vessel"—but we have not succeeded in "lighting the lamp." These students have been exposed to all or most of the courses of study, and apparently they have assimilated or absorbed the information provided; yet they still lack faith and commitment. How, then, do we ignite in them the inner fire of testimony?

New clues come to us from those who have studied the teaching-learning processes. Research findings are wonderfully exciting as they support and reinforce basic Gospel principles. And from research comes one basic, significant idea that today we need a new view of teaching based on our understanding of the learning process: *We must not assume that we have taught merely because we have presented information.*

In the past teachers have viewed learners as "knowledge absorbers." We have felt that, somehow, if a student received and understood information, his actions would be affected in a positive direction. Now we know that this is not true. Every day all of us do things contrary to our better knowledge. Something more is needed than clever dissemination and discussion of information.

Leaders in educational psychology suggest that we need to view the learner as a "thinker" or "knowledge producer," rather than as a mere "knowledge absorber."

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TEACHING FOR KNOWLEDGE ABSORPTION
(*Vessel-filling Activities*)

The Teacher:

- (1) Often uses the lecture method or reads the lesson to the class.
- (2) Uses a variety of ways to present information:
 - a. pictures
 - b. slides
 - c. films
 - d. charts and maps
 - e. chalkboard
 - f. fact sheets, etc.
- (3) Emphasizes students receiving and remembering information.
Uses fact questions.
- (4) Expects attentive listening.
- (5) Uses class discussion to help students arrive at teacher's answers or to guess what the teacher is thinking.
- (6) Believes that what happens to the learner is the teacher's full responsibility.
- (7) Uses *corrective* discipline to maintain order.
- (8) Uses historical perspective.
- (9) Suggests that students apply lesson to daily life.
- (10) Teaches by authority (telling),
Answers students' questions directly,
Overemphasizes "right-or-wrong" answers.

**TEACHING FOR KNOWLEDGE PRODUCTION
AND THOUGHT STIMULATION**
(*Lamp-lighting Activities*)

The Teacher:

- (1) Uses lesson information as "raw material" for building meanings, attitudes, commitment, and testimony.
Uses the problem-solving method to have class members produce experimental ideas.
- (2) Organizes resources so that learning experiences will result from the use of:
 - a. people
 - b. pictures, slides, films, charts, maps
 - c. lesson manuals
 - d. periodicals, books, etc.
- (3) Makes a definite effort to stimulate the reasoning and creative processes of students. Bring out many possible alternative situations for analysis, and asks open-end questions to stimulate thinking:
 - a. What would happen if . . . ?
 - b. What could have happened if . . . ?
- (4) Organizes for active participation and involvement of class members.
Practices democracy by having class set up standards for courtesy and conduct.
- (5) Provides for depth analysis of information by having class members predict possible consequences of certain behaviors.
- (6) Holds individual student responsible for his own growth and development.
- (7) Uses *preventive* discipline techniques to maintain interest and enthusiasm:
 - a. Prepares prayerfully,
 - b. Studies each child to learn his needs,
 - c. Actively involves students in learning.
- (8) Relates past events to the real-life, personal experiences of each individual.
- (9) Provides for lesson application by organizing class projects to try out Gospel principles. (See "Feast of the Passover," *The Instructor*, September, 1967; page 352.)
Has students report the results of their learning by doing.
- (10) Helps students discover the answers to their questions by:
 - a. Turning questions back to the class,
 - b. Turning question back to the individual by asking another question,
 - c. Suggesting a place where answers can be found.

(Concluded on page 405.)

INDIVIDUAL ADJUSTMENTS IN OCTOBER



Two important dates this September have affected Sunday School children in the northern hemisphere: The opening day of school and the beginning day of the new courses in Sunday School. For the first time, both occur in the same month, and nearly at the same time.

Because of this concurrence, Course 5 was easier to form this year than its equivalent, Course 3, was in former years. Alert superintendents kept both dates in mind when they promoted new pupils to Course 5 on the first Sunday in September. They tried to look ahead to the child's first day in school and placed him in Course 5 if it seemed likely that two years hence he would start day school in September.

It would be well for superintendents to take another look at the birth date of each child in Courses 3 and 5, with the entrance age into day school in mind. It is not too late to make the adjustments that will mean much to the children's peace of mind later in giving them the same Sunday School companions as they have at day school.

It is even more important that the superintendency and teachers immediately examine the social contacts of class members of Courses 7 and 9, as well as those of the pupils of the higher numbered courses. Is John properly in

Course 7 even though he is 7 years old, when all his schoolmates and playmates are in Course 9? Probably he belongs in Course 9 with his friends but has said nothing about it because his teacher has insisted on his remaining in Course 7, mistakenly thinking that age is the most important factor in the placement of pupils in Sunday School.

Mary, on the other hand, is 8, and a liberal-minded teacher has insisted that she go into Course 5 with the other 8-year-old girls. But all her schoolmates and companions are in Course 7, and she probably will rebel and stay away from Sunday School if she is made unhappy with Sunday School classmates who do not accept her as their equal.

The members of the superintendency and the teachers have a joint and exciting responsibility to know, as far as possible, every child in each department—to know his companions and his desires. This is not easy. Children do not confide in adults who are strangers or mere acquaintances. The teachers who talk with their pupils outside of class, who invite them to their homes, who arrange for parties and outings—these are they who find out quickly whether any of their group are not in a Sunday School class with their friends.

The superintendency, then,

should work closely with the teachers this month to reassign the misplaced students. Now, as the new courses are beginning, is the time to discover individual problems and to correct them.

—*Superintendent*
David Lawrence McKay.

COMING EVENTS

*September 29, 30,
October 1, 1967*
General Conference

• • •

September 29, 1967
Sunday School
Departmental Sessions

• • •

September 30, 1967
Instructor Breakfast

• • •

October 1, 1967
Semi-annual
Sunday School Conference

• • •

December 24, 1967
Christmas Worship Service

Answers to Your Questions

Blackboard for double-session Sunday Schools

Q. In double-session Sunday Schools, how can the teacher of one class share the blackboard with the class using the same room immediately preceding?

—Norfolk Stake.

A. A portable or disappearing blackboard is usually the best answer. Either write in advance on the back of the board so that it may be turned around at the proper time, or prepare your material on the board outside of the room

and roll it in for the class period.

Course 9 Children in Senior Sunday School

Q. Will Course 9 be in the Junior Sunday School in the year 1967-68?

—Phoenix Stake.

A. It is recommended that children eight and nine years of age in Course 9 be in Senior Sunday School, and that Course 7 for children six and seven years of age remain in Junior Sunday School.

Course 12 in Youth Group

Q. Does the superintendent's re-

sponsibility for supervision of the Child group include Course 12?

A. No. Course 12 is in the Youth group, for which one of the assistant superintendents is responsible. The Child group ends with Course 11.

The Hymn Board

Q. What is the proper name for the board on which the hymn numbers are placed?

A. Hymn board.

—General Superintendency.

Memorized Recitations

December, 1967

Scriptures listed here should be memorized by students in Courses 11 and 17 during October and November. Each class should recite in unison the passage for its respective course during the Sunday School worship service of December fast day.

COURSE 11:

(This scripture indicates that God has many blessings in store for those who love Him.)

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

—I Corinthians 2:9.

COURSE 17:

(This scripture indicates the need for faith when we pray.)

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive it, behold it shall be given unto you."

—3 Nephi 18:20.

A LAMP TO BE LIGHTED (Concluded from page 403.)

This new view of the teaching-learning process is destined to have a profound influence upon the education of our children and youth of the future. Teaching which actually changes attitudes and beliefs is what we seek. The prominent psychologist and educator, Earl Kelley, has said:

"... How a person feels is more important than what he knows. This seems true because how one feels controls behavior, while what one knows does not."¹

Let us be done with the notion that the teacher's

role is to present information. The teacher's role is to organize learning experiences.²

Bibliography:

1. *Perceiving, Behaving, Becoming*, 1962 Yearbook, Association for Supervision and Curriculum Development.
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3. *Development of a Theory of Education from Psychological and Other Basic Research Findings*; Calvin W. Taylor, Brewster Ghiselin, John W. Wolfer, Lorraine Loy, and Lyle E. Bourne, Jr.; U. S. Office of Education, Cooperative Research Project No. 621, August, 1964. Mimeographed, 193 pages.
4. *Productive Thinking in Education*, Aschner and Bish, Editors; N.E.A. and Carnegie Corporation.

¹"A Place of Effective Learning," an editorial by Earl Kelley, *Educational Leadership Magazine*, April, 1965; page 455.

²"The Supervisor and Media," by Elwood E. Miller and DeLayne Hudspeth, *Educational Leadership Magazine*, May, 1966; page 659. Library File Reference: TEACHERS AND TEACHING.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of December



HYMN: "While Shepherds Watched Their Flocks by Night"; author, Nahum Tate; composer, unknown—music from a traditional Yorkshire carol; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 222.

There is no season of the year when music plays so vital a role as it does at Christmas time. Lovely carols fill the air wherever we go, and the magnificent news of the Savior's birth and the eternal promise it gives to us always seem new. Musicians have found some of their finest inspiration in the circumstances surrounding the birth of Jesus of Nazareth, and among the most worthwhile and universally enjoyed compositions are those which have come to us from talented yet unknown hands, and for which we can only give the reference, "traditional" or "anonymous." Such is the joyful carol under consideration this month.

We know that song and dance were associated with religious rituals and festivals from the earliest times, and we can easily note the dance-like nature of this carol, which, instead of detracting from the text, graphically points up its happy message. However, the dance-like qualities of the music are qualities of the folk dance, rather than anything of a sensuous nature. It is the lilt and buoyancy of the music which creates the proper and highly desirable element of joyfulness with which we associate Christmas, in spite of what sometimes seem highly troubled times, the hope of all mankind. The text is an adaptation of some of the most beautiful scriptures at our disposal—*Luke 2:8-14*. All who have heard Handel's *Messiah* have thrilled to these magnificent pronouncements.

To the Chorister:

Last month we dealt with the idea of expressive conducting. There is a danger inherent in this, of course. To some, being expressive may indicate being emotional and insincere. On the contrary, there is no place for sentimentality in the music of the worship service, any more than there is room for sentimentality in the worship service itself. You will notice that we refer to "sentimentality"—not "sentiment." The latter word refers to a personal awareness or feeling, as contrasted to an exaggerated effusiveness. In other words, all a chorister or conductor should endeavor to do is to discover the possibilities the music and text have to offer for a complete understanding and effective performance.

Remember, one of the primary purposes of singing hymns is to experience the pleasure of worship in song with one's friends, but it is still *worship*! We sing praises and prayers to our Heavenly Father, and the chorister's purpose is to help us do this most effectively, by expressive, sincere conducting which does not detract from the hymn, but rather points it up with correct tempo, dynamics, and understanding. The beat must never be of the "barn-painter" variety, but clear, concise, and well-schooled to the material. The countenance of the chorister should reflect the mood of the hymn.

The chief problem in conducting this hymn centers around the "pickup" beat with which it begins. The half note is the primary unit here, and we begin, then, with a half beat, since the first note is

a quarter note. Since there are two beats per measure, the hymn starts on the last half of the upbeat. Practice dividing this upbeat many times prior to your presentation of the hymn so that the congregation will know exactly at which point you expect them to begin singing. As always, practice with the organist ahead of time to avoid problems.

To the Organist:

This is a vigorous hymn, but it must not sound choppy—merely buoyant and lilting. Be sure you maintain an even tempo and help the chorister by a strong, sure attack at the beginning of each verse. Because there are only three stanzas involved, there is little need for an interlude. The text is of a continuous nature and would suffer from interruption—except, as always, for allowing a brief moment for the singers to breathe at the conclusion of each stanza. This must be worked out with the chorister.

Likely you will be asked to play the hymn in its entirety upon its first presentation to the congregation, but it should not be necessary to introduce it in that manner thereafter. The most logical introduction for hymns is the playing of the first and last phrases, a procedure which works well with this one; in other words, proceed from the dotted-quarter note in the second full measure to the eighth note prior to the second measure from the end. Another smooth transition, and one you may want to use for a better establishment of the theme, would be to play the first two and the last two phrases.

—*Ralph Woodward.*

Junior Sunday School Hymn for the Month of December

December is the Christmas month. During this month we like to sing hymns about the birth and birthday of our Savior. The hymn practice time for December will be spent learning the five special songs chosen for the Junior Sunday School Christmas program. (See page 390 of this issue for the complete program.) Advance preparation by the chorister and organist is highly important to achieve a rich, spiritual experience in this special program. We urge that you check your various sources for these songs now, so that you will have them before December.

HYMN: "Christmas Cradle Song," author and composer, Joseph Ballantyne; *The Children Sing*, No. 143.

This familiar Christmas hymn, known and loved by young and old, will learn quickly and easily. Stress the message of the words.

The chorus (fourth line) is in 6/8 time and this time is usually conducted in two beats rather than six. This would indicate that the chorus would move at a slightly faster tempo than the verse. Be as natural as you can in the direction of this hymn. If time will not permit learning all verses, concentrate on learning just a single verse. But learn this verse well, and make its meaning significant.

HYMN: "Once Within a Lowly Stable," *The Children Sing*, No. 154.

More time will be needed to

learn this hymn. Practice it until you can sing it from memory. Avoid saying what we recently heard a Junior Sunday School chorister say, "I don't know this hymn, and neither does the organist. So we'll all learn it together." Again, if the children can only learn one verse, that will be fine. Rehearse in one hymn practice only what can be done well. Yours is a great responsibility, the teaching of the Gospel through music.

HYMN: "Hallelujah," *Sermons and Songs for Little Children*, page 17.

Note the bell-like, two-measure interludes throughout the piece. Conduct these from the very beginning, but conduct them with a small beat so the children will not think it is their turn to sing. The range is perfect for young voices. The children will love to sing this again and again. Avoid allowing the children to shout "Hallelujah," as some may wish to do. Explain to the children that "Hallelujah" is simply the Hebrew way of saying, "Praise ye the Lord," and it is an exclamation used frequently in songs of praise to our Heavenly Father.

Moiselle Reinstrom, *Sermons and Songs for Little Children*; Deseret Book Company, Salt Lake City, Utah; 1958.

HYMN: "Hosanna," found on page 392 of this issue.

(A fine discussion of this hymn is found in the August, 1963, issue of *The Instructor*, page 295.) The hymn must be rehearsed ahead of time by chorister and organist. The *fermatas*, or holds, on the last part of the word "Hosanna" is difficult to present without rehearsal. Do not hold these *fermatas* too long. The hymn itself presents no other major musical problems. Again, emphasize the message of the song. The word "Hosanna" is similar to "Hallelujah," in that "Hosanna" is an exclamation of praise to our Father in heaven or to Jesus. It means, "Save now, we pray."

HYMN: "O Come, Little Children," found on page 393 of this issue.

This song is sung by many of our children in Europe at Christmas time. You will enjoy learning it. Children can identify easily with this song as it pertains to them and is written in their language. Again, stress the message.

As choristers and organists, you will have much to do during December. Please avoid the use of hymns which do not mention the Savior and His birth.

—A. Laurence Lyon.

Organ Music To Accompany December Sacrament Gems

December Sacrament Gems

SENIOR SUNDAY SCHOOL

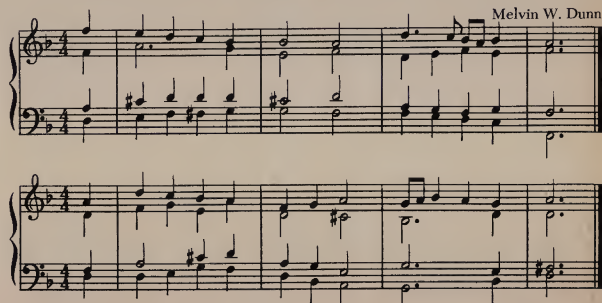
"And when they had eaten he commanded them that they should break bread, and give unto the multitude."¹

JUNIOR SUNDAY SCHOOL

Jesus said, "Pray that ye enter not into temptation."²

¹3 Nephi 20:4.
²Luke 22:40.

Melvin W. Dunn



THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center-spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention issue.

CR—Centennial Reprint.

*—not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER												
November	3	5	7	9	11	13	15	17	19	25	27	29
5	50-2-Cs* 50-6-Cs* 59-10-Fbs 60-7-Fbs 62-4-2* 64-1-12	56-1-Cs* 56-2-Cs* 62-4-2* 54 62-11-Fbs	62-1-6, 8 62-2-42* 64-1-1 66-1-32, 37 67-6-Cs	59-7-Fbs 64-1-44 66-1-32, 37 67-6-Cs	62-9-Fbs 64-1-Fbs	60-6-Fbs 57-8-Fbs	60-1-4 62-1-4, 12* 62-2-46* 64-2-48, 52 66-1-36	63-1-20	50-7-Isbc* 60-1-Isbc 62-1-34* 62-11-Isbc 64-1-16, 43 66-7-250 66-9-368	62-1-4 64-1-38 64-2-36 66-2-41	62-4-122 65-6-220	Review
	55-8-Cs* 55-12-Cs* 60-8-Fbs 62-11-Fbs 64-6-Cs 66-3-83	60-1-12 60-2-45* 63-8-Fbs	60-1-10 63-8-Fbs	62-9-Fbs 63-10-Isbc	Review	60-1-Cs 60-1-19	61-2-56 66-1-22	63-6-Cs	56-1-Isbc* 57-9-Isbc 62-7-222 64-2-45 64-11-456 66-2-41	64-1-32	Review	64-1-16 64-3-Isbc
	61-3-Fbs 62-1- Cover* 64-2-66 65-3-Fbs 65-11-461 66-8-Fbs	50-11-Cs* 62-2- Cover* 64-5-Fbs 65-6-Fbs	60-1-10, 32 62-1-1* 61-3-30, 35, 38	63-5-152 64-7-Fbs 65-6-242 65-7-294 64-1-Isbc 64-2-Cs 64-10-Isbc	54-4-Isbc* 60-1-6 62-1-26* 64-1-Isbc 64-2-Cs 64-10-Isbc	62-2-44, 64	67-4-Fbs	65-4-Cs 66-1-38	60-2-46,* Isbc 66-7-252	63-5-182 63-8-280	62-2-73* 64-12-485	62-1-10* 64-2-50 64-3-Isbc 66-1-38 66-2-76
	60-4-Cs* 62-2-54* 64-6-Fbs 65-5-Cs	63-9-Cs 67-9-Fbs	60-2-48* 60-9-Fbs 62-2-55* 64-2-58 66-1-34	Review	56-10-Cs 64-3-Fbs 66-1-CR	Review	Review	64-3-Fbs	60-2-46,* Isbc 64-1-34	62-1-6*	66-3-100	60-10-Cs 62-1-10* 65-4-Cs 66-1-38
December	3	5	7	9	11	13	15	17	19	25	27	29
3	57-2-Cs* 58-2-Cover* 37 62-3-100 66-1-Cs 67-5-206	62-3-100 67-1-Fbs	58-2-Cover* 62-3-86 67-7-Fbs	52-1-Cs* 52-2-Cs* 63-9-Fbs 66-8-298	64-2-54 64-3-Fbs	58-2-Isbc 62-3-96	51-5-Cs*	65-8-Cs	58-2-39, 40 60-2-46 62-7-222 62-11-396 65-2-48	Review	66-1-9 66-11-Isbc 66-12-Fbs	61-5-168 61-9-289 64-2-60
	56-12-Cs* 58-5-Fbs 62-3-100	60-2-52 62-3-100 64-3-100	64-1-Isbc	62-2-52,* 56 64-3-89, 106 66-3-96, 112, 118	60-2-52 66-3-92 67-6-Fbs	58-12-Cs 60-2-48 66-3-100	64-4-162	64-2-50 64-3-Isbc	60-2-46 64-7-260 64-11-456 66-2-58 67-1-8 67-6-253	58-12-382 64-2-62 66-2-58 67-1-8 67-6-253	64-3-Isbc 66-2-76	62-2-Isbc* 64-3-125 66-2-56 66-3-86 67-5-176 67-7-288
10	50-12-Cs* 60-2-Cs 62-3-100 64-2-66 67-6-244	58-5-Fbs* 58-6-Fbs* 63-10-Fbs 67-5-206	62-2-Cover* 62-3-106 66-3-112 67-5-206	61-7-246 62-2-55* 63-9-Fbs 67-3-Cs 67-6-Fbs	62-2-42*	58-2-Isbc 58-8-Cs* 67-7-266	60-2-46	62-9-309 66-12-Fbs	62-12-406 63-4-125 63-12-422 65-11-Isbc 66-4-Cs 67-3-131 67-7-262	64-2-81 66-2-66	64-2-50 66-2-76	60-2-42 62-2-48* 64-3-104 66-2-44, 76 67-7-258
	56-12-Cs* 63-10-Fbs 65-3-Fbs 67-3-Cs	58-11-Fbs* 62-3-100 67-6-232	62-11-Cs 65-12-465 66-10- Cover, 391 66-12-453	60-10-397 62-12-Cs 64-10-Fbs 397	62-1-Cs 62-12-Cs 64-10-Fbs 397, 414	62-12-Cs 64-10-397, 414	62-1-Cs	62-12-Cs 65-12-465 67-7-264	62-1-Cs* 62-10-343 62-12-Cs 63-10-344	62-12-Cs 64-10-397, 414 66-12-Isbc 65-10-414	62-12-Cs 65-12-471 66-12-Isbc	62-12-Cs 64-10-397 66-10-391 66-12-453
24	55-1-Cs* 67-5-206	55-5-Cs* 63-10-Isbc	62-3-106 66-3-98, 112	58-8-239* 58-10-Cs 62-2-37* 65-4-Fbs	Review	62-3-102	51-6-Cs* 53-6-Cs* 56-6-Cs* 62-3-Cs 66-3-86, 92	65-11-Fbs	64-7-266 65-4-Isbc 66-4-Isbc 66-12-Fbs	60-1-32 61-7-248	58-4-97 44	62-2-64* 62-3-82 84, 96 64-3-104 66-2-48 66-3-92
31												

SONG OF NEPHI

by H. Richard Thomas*

Had we no other information about Nephi than the few verses known as the "Song of Nephi" we would have sufficient evidence to convince us of his greatness. That he was a person of unusual capacity is suggested by the willingness of a group of people to follow him into the wilderness when some of his brethren sought to take his life. His construction of a temple and his ability to organize his followers to care for themselves both spiritually and temporally tell us that he was a person of considerable capacity. (See 2 *Nephi* 5.)

Most important as an indication of Nephi's greatness is the evidence that he deeply loved his people and was loved by them. Nephi says, "I pray continually for them by day, and mine eyes water my pillow by night." (2 *Nephi* 33:3.) His love was returned, for not only were many intelligent people willing to follow him but they used his name for the area in which they settled, asked him to be their king, and called themselves Nephites. (See 2 *Nephi* 33.)

Were we to analyze the reasons for the impressive affinity between Nephi and his people we would have to include references to the following: (1) They had endured many things together in the struggle to get to the promised land. (2) Nephi had served them selflessly with no requirement or expectation of remuneration. (3) He had been a teacher and prophet of great faith, receiving many important revelations in their behalf. (4) He was a real person whom they knew intimately. While we may respect and admire those whom we know superficially, we can really love only those with whom we have a close association of giving and sharing.

(For Course 9, lesson of December 10, "A Latter-day Saint Is Prayerful"; for Course 17, lesson of December 3, "Nephi, a Statesman"; for Course 25, lesson of December 31, "Look for the Beam"; for Course 27, lesson of October 29, "Mortal Probation"; for Course 29, lessons of December 10, 17, and 31, "Faith" and "Repentance"; to support family home evening lesson 15; and of general interest.)

A SONG OF REPENTANCE

In connection with this last reason, the "Song of Nephi" takes on new meaning. It is one of the most impressive pieces of literature in all scripture. It is not only an accurate commentary on life and repentance, it gives us some special insight into Nephi's character.

It would be well to read the whole psalm aloud while analyzing its sections and making comments as seem appropriate.

Verses 16-19 describe Nephi's attitude of humility and despair because of his weaknesses and sins. This is certainly the reaction of a righteous man. It is the wicked person who tends to find excuses for his sins or to seek false comfort in such rationalizations as, "Everyone else is doing it."

Next Nephi recounts to himself the many blessings he has enjoyed even though he is not a perfect man (verses 20-25). This is true for all of us. God is not interested in condemnation. He is concerned that we meet the challenges of life and grow from the experience. He blesses and helps even the most sinful, if they will honestly seek Him.

In verses 26-30 Nephi reevaluates his attitude of remorse in the light of God's goodness to him and reorients it in a more positive vein. Verses 31-33 contain a beautiful prayer in which Nephi supplicates the Lord for strength to improve: "Wilt thou make me that I may shake at the appearance of sin?" The psalm concludes with an inspiring prayer of commitment in which Nephi dedicates himself to being a better person.

(Continued on following page.)

*H. Richard Thomas is a member of the faculty of the University of Utah Institute of Religion and a guide on Temple Square. He served in the British Mission (1957-1959). He has been president of his elders quorum, a member of an MIA superintendency and a stake mission presidency, and has taught Sunday School, MIA, and priesthood classes. Brother Thomas earned degrees from Utah State University (B.S., 1962) and U. of U. (J.D., 1965). He is a member of the University 10th Ward, University 2nd Stake.

PROPHETS ARE REAL PEOPLE

This marvelous piece of scripture describes the process each of us goes through as we repent and strive to improve our lives. It is one of the best authenticators of the Book of Mormon. Moreover, it has significant value for us in our study of the Book of Mormon in communicating the fact that Nephi was a real person who struggled with the issues of life much the same as we do. Throughout history men have shown a tendency to put prophets in a class apart from all other men. They are unnaturally elevated in a way which makes their work more difficult. The Prophet Joseph Smith tells us how this phenomenon adversely affected men's acceptance of him.

... I was this morning introduced to a man from the east. After hearing my name, he remarked that I was nothing but a man, indicating by this expression, that he had supposed that a person to whom the Lord should see fit to reveal His will, must be something more than a man. He seemed to have forgotten the saying that fell from the lips of St. James, that Elias was a man subject to like passions as we are, yet he had such power with God, that He, in answer to his prayers, shut the heavens that they gave no rain for the space of three years and six months; and again, in answer to his prayer, the heavens gave forth rain, and the earth gave forth fruit. Indeed, such is the darkness and ignorance of this generation, that they look upon it as incredible that a man should have any intercourse with his Maker.¹

The same difficulty attends our general authorities today. As members of the Church we have a tendency to communicate to one another an inaccurate idea of these leaders. Speaking to the topic, "Are the General Authorities Human?" Elder Bruce R. McConkie has said:

"Such is the view in the world generally; people think: If there is such a thing as a prophet, he is so ennobled and exalted that he is different from the general run of men. They may think of John the Baptist out in the desert eating locusts and wild honey, or of someone like Enoch, of whom the people said, 'A wild man has come among us.'

"And there is somewhat this same concept in the Church. We think of the dignity and glory and greatness of the office. Then some of that feeling

spills over and is applied to the individual who holds the office.

"There might be a way to get this subject in a better perspective. Instead of saying, 'Are the general authorities human?' let me say to you, 'Is your bishop human?' What would the answer be? Or if I would say to you, 'Are the missionaries human?' would the answer be yes or no? It depends entirely on what we are talking about. Certainly they are human in the sense that every foible and frailty and difficulty common to the human race attends all of them and all of us. But on the other hand, the general authorities and the bishops and the missionaries—and this extends out and includes every member of the Church—ought not to be human in the sense of worldliness or of carnal pursuits. . . ."²

"WOULD . . . ALL . . . WERE PROPHETS"

It would be just as inaccurate and inappropriate to suggest that Nephi was not repenting for what were to him real sins as it would be to imply that his sins were grave, for he was a real person and was therefore subject to "every foible and frailty and difficulty common to the human race." When we, as teachers, present not only Nephi but prophets in general as quite perfect and confirm the misconception in the minds of children, we are unjustly conditioning the young to an unhappy and frustrating experience when they come to understand that these good men are human.

The psalm of Nephi presents a unique opportunity to teach repentance, faith, hope, and love, and also confidence in a warm and personal Father in heaven. It is wonderful to know that God does not require perfect men to do his work as prophets. It is equally wonderful to know that all men share the same destiny in the eyes of God. Moses said it well:

Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them! (Numbers 11:29.)

We cannot all serve as President of the Church or as general authorities, but we can become as worthy and capable as they if we, like Nephi, truly feel sorrow for our sins, recognize God's goodness to us, repent, and resolve to do better.

¹Bruce R. McConkie, "Are the General Authorities Human?" a talk given at the University of Utah Institute of Religion, October 28, 1965.
Library File Reference: PROPHETS AND PROPHECY.

²Documentary History of the Church, Volume II, page 302.

SONG OF NEPHI

Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard.

Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

I am encompassed about, because of the temptations and the sins which do so easily beset me.

And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted.

My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep.

He hath filled me with his love, even unto the consuming of my flesh.

He hath confounded mine enemies, unto the causing of them to quake before me.

Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the nighttime.

And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

And upon the wings of his Spirit hath my body been carried away upon exceeding high mountains. And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them.

O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

And why should I yield to sin, because of my flesh? Yea, why should I give way

to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy?

Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.

Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.

Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation.

O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin?

May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite! O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road!

O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldest clear my way before me, and hedge not up my way, but the ways of mine enemy.

O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen.

—2 Nephi 4:16-35.

For there are many yet on the earth among all sects, parties, and denominations . . . who are only kept from the truth because they know not where to find it.

—DOCTRINE AND COVENANTS 123:12.

A booth at a state fair stirred our hopes and our desire to know more about Mormonism; and a series of discussions with the elders was the means of . . .

“...Confirming Our Hope”

by Walter S. Mains

This is the story of one family's conversion.

Late on the night of April 7 this year I was aroused from sleep to answer a telephone call. My wife was in Salt Lake City helping our elder daughter, Marilyn, finalize wedding plans. I had a choked-up feeling as I listened to Marilyn pour out her heart in gratitude to me for having led our family into the Church. My wife and daughter had just returned from a temple session where Marilyn received her endowments. After the phone call I spent several hours recalling the events that had brought our family into the Church, and I thanked my Heavenly Father for the testimony each member of our family possesses. Marilyn's response to the Gospel is typical of the faith shared by our other three children—Elaine, 19, Bradley, 16, and Alan, 14. To sit in a fast and testimony meeting and hear your entire family give solemn testimony to the truth of this Gospel is enough to bring tears of joy to your eyes over and over again.

The Beginning of Hope and Faith

The Book of Mormon was explained to me seven years ago. While attending a state fair several hundred miles from home, I was attracted to a booth displaying the Book of Mormon story. An elder in the Reorganized church related the history of the

book, then told me that several missionaries would call at my home for further teaching. However, a year and a half went by, and none came. Yet, hope and faith in the truth of the Book of Mormon was the beginning of a new life for me and my family. Assuming it was the Mormon Church that had aroused my interest, I read and reread my only source of information about this organization: the encyclopedia. In the summer of 1962, planning a vacation trip to Salt Lake City was my chief objective, for I wished to expose the whole family to Mormonism.

My wife's reaction to the Temple Square tour was to join with me in eagerness to learn more about the Mormon Church. It seems that our experiences that day established in us, as parents, a unity of faith which was to lead our family into membership in the Church. The story of our growing faith and conversion is one of continuing faith and dedication to the Gospel of Jesus Christ by every member of our family.

“Precept Upon Precept”

After we returned from our vacation, several weeks elapsed before we contacted the local representatives of the Church and learned where they met to worship. Then we discovered that we did not live in the district of those we had contacted, but our names were referred to missionaries in our area. Several weeks of waiting followed. When two young men finally appeared at our home, it was because a Church member forwarded to the missionaries a newspaper item stating that we had visited in Salt Lake City. And so, after keeping faith alive for two years, we finally began to learn systematically of the Church teachings from Elders Glen Christensen and Randall Keetch. Their straightforward answers to our questions and their strong testimonies inspired us to continue our investigation. After each of their visits to our home, we read and discussed the Church pamphlets with our children. I cannot recall ever trying to disprove anything; I only tried to discover whether or not what we learned was really true. Our discussions usually ended in supplication to our Heavenly Father to reveal the truth to us. By the time the missionaries arrived to lead

For Course 7, lessons of November 5 and December 14, “Family Finds Joy in Gospel Understanding” and “Sharing Church Participation with the Family Brings Joy”; for Course 9, lesson of October 22, “The Gospel—a Plan for Right Living”; for Course 15, lesson of October 15, “In the Service of the Lord”; for Course 25, lesson of November 19, “Ye Shall Know of the Doctrine”; to support family home evening lessons 9, 10, and 11; and of general interest.)

each new discussion, all of us seemed to have a testimony of the truth of the preceding one. I know now the meaning of the scripture:

For he will give unto the faithful line upon line, precept upon precept . . . here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope! (Doctrine and Covenants 98:12; 128:21.)

Examples of Faith

Traditionally our family had believed in God. Many of our ancestors were recognized leaders in protestantism, but none of our family had known a soul-satisfying Christian experience until we received testimonies that this was the true Church of Jesus Christ. My wife and I prayed that we would not change the course of our posterity unless it was God's will. The concern we held for our children must have been indicative of the concern our Father in heaven has for us. As our baptism date drew near, all doubts were dispelled and a great peace of mind filled our souls; all six of us were united in faith and purpose.

Our children have since told us that they watched us closely from the first discussion to see what our true reactions were. Our faith sparked their interest. What a blessing it is to know that the example of our

faith has been the means of rewarding them with untold joy and happiness, especially through their teen years when all around we see frustrated, misguided youth who could so easily be led into a richer Christian life by their parents' example of faith! It was faith in the Lord Jesus Christ, the first principle of the Gospel, that brought about our family's conversion.

Family Church Activity

The Walter S. Mains family have been active members of the York [Pennsylvania] Branch in the Eastern Atlantic States Mission. Walter has served as branch president for three and one half years of his five-year membership and is now a member of the district council, elders quorum president, and genealogy advisor in the Susquehanna District. Helen was branch Relief Society president and district YWMA president. She is now teaching the Adult Study class in MIA, as well as a class in Junior Sunday School, singing with the branch and district choirs, and a visiting teacher for Relief Society. Marilyn (now Mrs. Kenneth McAllister of Los Angeles, California) held countless jobs both in the York Branch and in the Brigham Young University 40th Ward. She has never declined a call even though calls came in multiples. Elaine, a junior at BYU, was released from seven Church callings when she left for college at the age of 16. Bradley, a priest, was the first in the Susquehanna District to receive a Duty to God award. Alan is a Life Scout working for Eagle rank. He has two Aaronic Priesthood certificates. This family was named "All Star Family" of central Pennsylvania in 1963.

Library File Reference: CONVERSIONS AND CONVERTS.

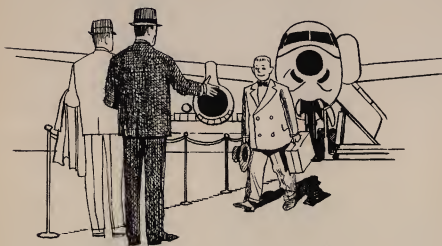
The Walter S. Mains family. Front row, Walter and Helen Mains; back row, l. to. r., Marilyn, Elaine, Bradley, Alan.



*"Out of small things proceedeth that which is great."
And the development of leadership potential follows
a standard pattern, for the Lord has said that all
who would succeed in His work must give to it:*

THE HEART AND A WILLING MIND

*by William Grant Bangarter**



Eight years ago Elder Hardin stepped off an airplane in South America, having travelled 10,000 miles to preach the Gospel. His outstanding qualities seemed to be a broad, toothy grin, a bulldog haircut, and a feeling that he had just left his mother for the first time. He was barely 20 years old, he had never done any but farm work, he was short, and he could not speak the language. The mission president and his wife can be excused for thinking to themselves: "This work would be hopeless if it were not for the Spirit of the Lord."

(For Course 7, lesson of October 29, "Church Activities Make Us Happy"; for Course 9, lesson of October 14, "Great Gifts of the Gospel"; for Course 13, lesson of December 3, "The First Disciples"; for Course 15, lesson of November 19, "Peter Proves His Worth"; for Course 17, lessons of October 8 and December 17, "In the Valley of Lemuel" and "Nephi Instructed the People"; for Course 25, lesson of October 15, "Create in Me a Right Spirit"; for Course 27, lesson of October 29, "Mortal Probation"; to support family home evening lesson 6; and of general interest.)

*William Grant Bangarter has served in the Brazilian Mission twice—as a missionary (1939-1941) and as president (1958-1963). He has served as teacher, MIA superintendent, Aaronic Priesthood advisor, bishop, and stake president. Currently he is a member of the Priesthood Home Teaching Committee and Brigham Young University Parents Committee. Brother Bangarter attended BYU and graduated from the University of Utah with honors (A.B., 1948). Members of the Granger 17th Ward, Granger (Utah) Stake, Brother Bangarter and his wife (Geraldine Hamblin) have 10 children.

Two Years Later

Two years later Elder Hardin was presiding in a leadership seminar for all the supervising elders of the mission. He was a counselor to the mission president. He had taught the Gospel to thousands of people. He spoke their language fluently. Scores had been convinced that he taught the truth, and they had submitted themselves for baptism at his hands. He and his companion had presided over a branch of the Church hundreds of miles from any other members. He had taught in Sunday School and Primary, MIA and Relief Society, and had spoken before large congregations of members and investigators. Now, as he gave clear and effective instructions to other outstanding and proven young men on how to lead people to light and truth and gain their active response, a professor of psychology could not have done better. In his hands resided the leadership which directed 150 other missionaries as they carried the Gospel to a nation of 75 million people.

Yes, it was easy to see that here stood a leader in the Church. His actions and his countenance revealed assurance. Now we could see something which was formerly hidden—power and action, in place of undeveloped, dormant talent. He told them of his experiences with fasting and prayer. He told them of his effort to work and follow the rules when his companions wanted to quit, or play, or loaf, or sleep. He revealed how he found ways to draw the attention of those who were not interested, and how they now loved him for the message of life he brought to them.

He Keeps on Course

Today Elder Hardin has a lovely wife and three fine sons. He is finishing a difficult course in college at great personal sacrifice. However, he and his family are extremely happy, and the tempests and earthquakes of life do not unsettle him. He keeps on course. He is president of his elders quorum. He has never "gone off" his mission.

Of course, the Lord knew it all along, but only after a process of development could we mortals see that this religious leader was of sterling character. Faith, obedience, hard work, study, prayer, love for people, virtue, godliness, humility, diligence; these are among the qualities which made our elder what he has become—a noble and great soul.

Elder Hardin's rise from obscurity has a parallel in the lives of nearly all others whom the Lord has called to fill positions of Church leadership. At one time four living members of the Council of the Twelve—Elders Harold B. Lee, Ezra Taft Benson, Albert E. Bowen, and Matthew Cowley—were all

from the same county in southern Idaho. Their background was simple, rural, and humble. In other periods of time this story would sound a little like the humble beginnings of Joseph Smith, or of Peter, of King David, or of Moses. In each case their rise to prominence began with the first requirement:

... Out of small things proceedeth that which is great. Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days. (Doctrine and Covenants 64:33, 34.)

Obedience and Faithfulness

The reason for growth toward leadership seems to lie more in *attitude* than *ability*. Nephi was without experience when he was told by command of the Lord to return to Jerusalem and bring back the sacred records. His leadership began with his attitude when he made this declaration, "I will go and do the things which the Lord hath commanded." (1 Nephi 3:7.) Later, when his brethren would have given up, he fortified them by saying, "Let us be faithful in keeping the commandments of the Lord." (1 Nephi 3:16.)

Obedience and faithfulness have been among the foremost qualities of all great men of God since the beginning of time. Since all members are expected to give of themselves in leadership, He asks first for "the heart and a willing mind." Building on this foundation, leaders can be developed under the influence of the Holy Spirit.

Now the Lord does not work a miracle while the

potential leader does nothing. Before a leader is appointed, he is under commandment as a member of the Church to prepare himself for service. This preparation begins in childhood, in many activities, and through training in the priesthood and auxiliary organizations that assist faithful parents in developing the lives of the children of God. Thus, the Lord does not start with "nothing" as He calls a leader. Rather, the potential is there, waiting to be guided and further developed. Once a leader has accepted a call, he is at a new beginning in his training. The "willing mind" will require him to reach out for greater knowledge and ability.

Examples in Leadership

After twenty years or so Joseph Smith was no longer an uneducated boy. He probably was the foremost thinker of his generation. Peter, after three years, was no longer a rude fisherman, but one of the greatest prophets of all time. David, the shepherd boy, became a king of power and majesty; Moses, a worker of miracles and a fountain of wisdom.

The lesson is clear: "The heart and a willing mind" are the beginning. Afterward it is required to continue in "... faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (Doctrine and Covenants 4:6.)

Not all missionaries are like Elder Hardin. The difference is apt to lie in the answers to the questions: *Are you willing? How is your heart?*

Library File Reference: LEADERSHIP.

FATHER AND SON

Once a father and his son went mountain climbing. There were some steep and dangerous places on the path they chose. As they were climbing one of these treacherous places, someone called out to the little boy, "Do you have a good hold on your father, lad?"

The little lad replied, "No, but he has a good hold on me." This exemplifies a significant truth. If I depend upon my grip on the Father for security, I will be likely to stumble and fall. The thing that keeps me going is the knowledge that my Father has a good grip on me.

—Robert V. Ozmert in BUT GOD CAN
(Fleming H. Revell Company).

*Many things in the Bible I cannot understand;
many things in the Bible I only think I understand;
but there are many things in the Bible I cannot misunderstand.*

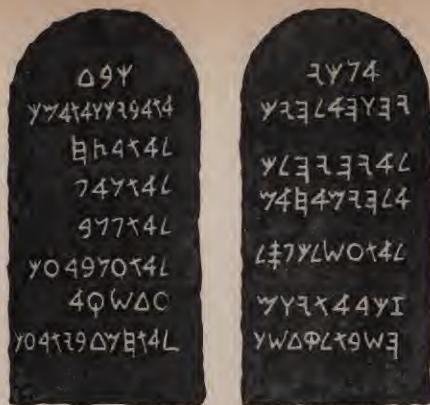
—Anonymous, quoted in THE ENCYCLOPEDIA OF
RELIGIOUS QUOTATIONS (Revell)

A MYSTERIOUS WAY

At the lowest moment of his despair, William Cowper rode over London looking for the river into which he had planned to plunge. Fog was so thick that night he rode in the horse-drawn cab for an hour or more. Life had run into the short rows of meaninglessness, futility, and hopelessness. To end it all seemed the better part of valor and wisdom. But where was the river? Rebuking the cabbie for taking so long to find the river bank, Cowper thrust open the door of his cab. Upon doing so, he discovered that instead of being near the river, he was right back at his own doorstep! That did it. Smitten by such singular coincidence, he rushed to his room, took a quill and paper and penned the lines that have cheered millions who have come to disaster:

*God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.*

—Roy O. McClain in IF WITH ALL YOUR HEART
(Fleming H. Revell Company).



THE LAW OF MOSES DID SERVE . . .

"TO STRENGTHEN THEIR FAITH IN CHRIST"

ALMA 25:16

by Hyrum L. Andrus*

In ancient times, the Lord gave rebellious Israel the Law of Moses for a divine purpose. The Apostle Paul wrote:

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. (Galatians 3:24.)

Israel Given the Law of Moses

From Adam to Moses prophets taught that the Gospel of Jesus Christ was a divine plan by which man could be forgiven of personal sins and be sanctified by divine powers of truth, light, and life so that he could bear the presence of God and partake of His glory.¹ After having received this sanctifying law for Israel, Moses destroyed the tablets upon which it was written when he returned from Mount Sinai and found the Israelites practicing idolatry. He later obtained other tablets. But of the law that was written thereon, God said:

. . . It shall not be according to the first, for I will take away the priesthood out of their midst;

(For Course 11, lesson of January 28, "A Constitution for Israel"; for Course 17, lesson of December 31, "Nephi Continued His Instructions"; for Course 27, lessons of November 26 and December 10, "The Law of Moses and the Gospel" and "The Atonement of Christ"; for Course 29, lessons of November 19 and 26, "The Atonement"; and of general interest.)

*See Hyrum L. Andrus, *Doctrinal Commentary on the Pearl of Great Price*; Deseret Book Company, Salt Lake City, Utah, 1967; chapter 9.

therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them.²

By means of the Holy Priesthood (that is, by the systems of laws, ordinances, covenants, and programs that pertain to the Melchizedek Priesthood), man may enter the presence of God and partake of His glory. The Lord explained:

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. (Doctrine and Covenants 84:23, 24.)

Therefore God took Moses from their midst, and

*Hyrum L. Andrus is bishop of BYU 27th Ward, BYU 7th Stake. He has served as stake mission president, stake MIA superintendent, stake Sunday School board member. He served in East Central States Mission (1947-49). His college training was received at Ricks College (B.S., 1951), Brigham Young University (M.S., 1952), Syracuse (New York) University (D.S., 1955). Currently he is professor of scripture at BYU and has written several books on doctrinal subjects. His wife is the former Helen Mae Hillman; they have three sons and live in Pleasant View Ward, East Sharon Stake.

²Joseph Smith's Inspired Revision of the Bible, Exodus 34:1.

the Holy Priesthood also; but the Aaronic Priesthood continued, through which the people were given the preparatory Gospel³ and the Law of Moses.

The Symbolism of Sacrifice

In the Law of Moses, the practice of offering sacrifice was expanded; and because sacrifice was symbolic of Christ's atonement, the Law was referred to as a "schoolmaster" to bring Israel unto Christ. (See *Galatians* 3:24.) The relationship of blood sacrifice to the atonement of Christ was explained to Adam by an angel who said:

... This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Moses 5:7.)

Nephite Teachings Concerning the Law of Moses

Being a branch of Israel, the Nephites kept the Law of Moses. (See 2 *Nephi* 5:10.) Yet they knew that the Law was given because "the Lord God saw that his people [the Israelites] were a stiffnecked people." (*Mosiah* 3:14.) They also understood that the intent of that law was to lead men to Christ. Nephi wrote:

Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him. (2 Nephi 11:4.)

Alma also taught that "the law of Moses was a type" of Christ's coming (See *Alma* 25:15); to Abinadi, it was "a shadow of those things which are to come." He therefore declared that salvation came not by the Law of Moses, but "through Christ." (*Mosiah* 16:14, 15.) Said he:

... Were it not for the atonement, which God himself shall make for the sins and iniquities of his people ... they must unavoidably perish, notwithstanding the law of Moses. (Mosiah 13:28.)

Nevertheless, Alma explained:

... The law of Moses did serve to strengthen their faith in Christ; and thus they did retain a hope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come. (Alma 25:16.)

A classic statement concerning the Law's relationship to Christ was made by Jacob:

³The preparatory Gospel consists of faith in the Lord Jesus Christ, repentance from all sin, and baptism by immersion for the remission of sins.

... They [the ancient prophets before his day] believed in Christ and worshiped the Father in his name, and also we worship the Father in his name. And for this intent we keep the law of Moses, it pointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and his Only Begotten Son. Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken. ... (Jacob 4:5, 6.)

The Law versus the Gospel

Though the Law of Moses was a system of rituals and ordinances typifying Christ, it is only in Jesus that divine power is manifested to sanctify man. Because his people had partaken of the divine powers of truth from Christ, Nephi wrote: "Wherefore the law hath become dead unto us, and we are made alive in Christ because of our faith." (2 *Nephi* 25:25.) He then observed:

... We speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. ... (2 Nephi 25:27.)

The word of the Lord in the Gospel is life. Jesus said: "The words that I speak unto you, they are spirit, and they are life." (*John* 6:63.) Again: "He that followeth me shall not walk in darkness, but shall have the light of life." (*John* 8:12.) It is therefore written:

... The law was given through Moses, but life and truth came through Jesus Christ.

For the law was after a carnal commandment, to the administration of death; but the gospel was after the power of an endless life, through Jesus Christ. ...⁴

The Modern Challenge

Although the Law of Moses has long since been fulfilled and the Gospel has been restored in modern times, the people of God must always differentiate between the outward forms of the divine program and the inward powers of the Holy Spirit. They must see the difference between the means and the end. The end to be achieved is for man to establish a living spiritual union with Christ—to attain the blessings of the Holy Spirit until he is sanctified in truth and, in the resurrection, glorified in Christ.

⁴Joseph Smith's Inspired Revision of the Bible, *John* 1:17-18. Library File Reference: LAW OF MOSES.

Titles and Dates of Sunday School Lessons by Courses

2ND QUARTER 1967-68

COURSE OF STUDY 1967-68	Course No. 3 Gospel Lessons for Little Ones*	Course No. 5 Growing in the Gospel Part 1*	Course No. 7 Living Our Religion, Part 1*	Course No. 9 What It Means to Be a Latter-day Saint	Course No. 11 Old Testament Stories	Course No. 13 The Life of Christ
APPROXIMATE AGES—1967-68	3	4, 5	6, 7	8, 9	10, 11	12, 13
DECEMBER 3	We Love Each Other (48)	Jesus Showed Us How To Love One Another (49)	"Sharing Church Participation With the Family Brings Joy" (14)	A Latter-day Saint Obeys the Word of Wisdom (14)	Joseph in a Strange Land (13)	The First Disciples (13)
DECEMBER 10	We Love Our Friends and Neighbors (49)	Love Makes Us Want to Share (50)	"The Family Is Eternal" (16)	A Latter-day Saint Is Prayerful (15)	Joseph the Forgiving Brother (14)	"My Father's House Is a House of Order" (14)
DECEMBER 17	How We Show Our Love (50)	Our Heavenly Father Loves Us (51)	What Is Prayer? (17)	A Latter-day Saint Is a Peacemaker (16)	Israel in Egypt (15)	At Jacob's Well (15)
DECEMBER 24	Christmas Is a Happy Time (52)	We Show Our Love When We Are Kind (52)	Christmas Lesson (51)	Christmas, a Time for Loving and Giving (47)	Christmas	Christmas
DECEMBER 31	How Our Heavenly Father Showed His Love (51)	Heavenly Father Planned for Families To Pay Tithing (10)	Why We Pray (18)	A Latter-day Saint Is Reverent (17)	Review (16)	Rejected by His Own (16)
1968 JANUARY 7	Our Baby (5)	Heavenly Father Planned for Families To Help Others (11)	How to Pray (19)	A Latter-day Saint Is Truthful and Trustworthy (18)	The Preparation of Moses (17)	Jesus Finds a New Home (17)
JANUARY 14	Other People's Babies (6)	Heavenly Father Planned for Families To Observe Word of Wisdom (12)	When to Pray (20)	A Latter-day Saint Is Self-reliant and Has Self-control (19)	Pharaoh, the Hard-hearted (18)	The Sermon on the Mount (18)
JANUARY 21	Familiar Animal and Bird Babies (7)	Heavenly Father Planned for Families To Help Build Places of Worship (13)	Church Prayers (22)	A Latter-day Saint Is a Worker and Is Helpful (21)	A Nation in God's Hands (19)	The Miracles in Galilee (19)
JANUARY 28	The Baby Jesus (8)	We Pray to Our Heavenly Father in the Name of Jesus Christ (28)	Joseph Smith's Family and Early Life (23)	A Latter-day Saint Is Obedient and Cheerful (22)	A Constitution for Israel (20)	The First Missionaries (20)
FEBRUARY 4	Our Individual Prayers (44)	There Are Many Times When We Pray (29)	A Boy's Prayer Is Answered (24)	A Latter-day Saint Shares and Is Thoughtful (23)	The First and Second Commandments (20)	John the Baptist (21)
FEBRUARY 11	Our Family Prayers (45)	Our Heavenly Father Answers Our Prayers (30)	The Angel Moroni Appears to Joseph Smith (25)	A Latter-day Saint Is Kind (24)	The Third and Ninth Commandments (22)	The Return of the Missionaries (22)
FEBRUARY 18	The Blessing on the Food (46)	Sunday Is the Sabbath Day (34)	Joseph Smith Sees the Gold Plates (26)	A Latter-day Saint Is Loyal (25)	The Fourth Commandment (23)	Dark Clouds (23)
FEBRUARY 25	Prayers at Sunday School (47)	The Sabbath Is the Lord's Special Day (35)	Joseph Receives the Gold Plates (27)	Review	The Fifth Commandment (24)	The Transfiguration (24)

*Junior Sunday School lessons have been rearranged for more effective presentation at appropriate times of year. Enrichment in *The Instructor* will be planned to support lessons as outlined above.

Titles and Dates of Sunday School Lessons by Courses

2ND QUARTER 1967-68

Course No. 15 Church of Jesus Christ in Ancient Times	Course No. 17 Life in Ancient America	Course No. 19 The Gospel Message	Course No. 23 Teaching the Gospel	Course No. 25 Family Home Evening	Course No. 27 Messages for Exaltation	Course No. 29 The Articles of Faith*
14, 15	16, 17	18, 19, 20, 21	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Stephen the Martyr (12)	Nephi, a Statesman (13)	Christianity of the Nineteenth Century (13)	Teaching about Persons and Their Qualities (10)	Review	The Gospel from the Beginning (13)	Salvation (12)
Beyond Jerusalem (13)	A Great Conference (14)	Christianity of the Nineteenth Century (Continued) (14)	Teaching About Inner Feelings of People (11)	Gifts That Can't Be Wrapped (13)	The Atonement of Christ (14)	Faith (13)
A Roman Soldier Turns Christian (14)	Nephi Instructed the People (15)	True Teachings of Christ Restored (15)	Teaching about Objects and Substances (12)	The First Christmas (14)	The Atonement of Christ (Continued) (15)	Faith (Continued) (14)
Christmas	Christmas	Christmas	Teaching Ideas Involving the Physical World (13)	Christmas	Christmas	Christmas
On the Road to Damascus (15)	Nephi Continued His Instructions (16)	True Teachings of Christ Restored (Continued) (16)	Teaching Gospel Principles (14)	Look for the Beam (15)	The Resurrection of Christ (16)	Repentance (15)
The Roman Empire (16)	Life and Teachings of Jacob (17)	The Priesthood Is Restored (17)	Organizing Lesson Content (15)	Do Not Sound a Trumpet (16)	The Gift of Mercy (17)	Baptism (16)
Life in the Roman Empire (17)	Completion of the Small Plates (18)	The Priesthood Is Restored (Continued) (18)	Using a Plan (16)	Return Unto Me (17)	Servants of God (18)	Mode of Baptism (17)
From Damascus to Antioch (18)	King Benjamin (19)	Latter-day Saint Contributions to Understanding of God (19)	Extending Lessons Beyond Classroom (17)	Turn Around and Face the Light (18)	Faith in Jesus Christ (19)	Baptism for the Dead; Temples (18)
Paul's First Mission (19)	In Bondage (20)	Latter-day Saint Contributions to Understanding of God (cont) (20)	Tests Aid Learning (18)	I'm Sorry (19)	Repentance (20)	The Holy Ghost (19)
Gentiles Given the Right Hand of Fellowship (20)	King Noah and Abinadi (21)	Review	Knowing Class Members (19)	Redressing Wrongs (20)	The Covenant of Baptism (21)	The Sacrament of the Lord's Supper (20)
Review	From Bondage to Freedom (22)	Knowledge Concerning Eternal Nature of Man (21)	Classroom Atmosphere and Control (20)	Returning to Family Fun (21)	The Gift of the Holy Ghost (22)	Authority in the Ministry (11)
Paul in Macedonia and Greece (21)	The Church Established (23)	Knowledge Concerning Eternal Nature of Man (Continued) (22)	Teaching To Develop Love (21)	A Promise To Be Kept (22)	The Sacrament (23)	Foreordination and Predestination (22)
Paul Appeals to Caesar (22)	America a Cradle of Democracy (24)	New Light upon Relationship of Man to God (23)	Cultivating Reverence (22)	What is Humility? (23)	Review	Law of Eternal Progression (23)

Numbers in parentheses are manual lesson numbers.

Note: Lesson outlines for southern hemisphere, beginning March 3, 1968, will be printed and mailed separately.



The Atonement



AIM: To show that Christ's atonement overcame the effect of Adam's transgression and provided the means whereby man's personal sins may be forgiven and exaltation gained in God's presence.

I. Jesus instituted the sacrament in remembrance of His atoning sacrifice.

- A. Jesus celebrated the Passover with the apostles. Luke 22:19-20
- B. Jesus had taught His disciples that He was to suffer and be killed, but they did not understand. Matthew 16:21, 22.
- C. Jesus explained to His disciples that He would go to Jerusalem and be killed. Matthew 20:17-19.
- D. The mother of Zebedee's children contended for a place of honor for her sons. Matthew 20:20-23.
- E. Jesus explained the requirements of leadership and His own purpose as the Messiah: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20:28.

II. Jesus gave His life as a ransom for many because He was the only one who could do so.

- A. Because of Adam's transgression man was banished from God's presence, and physical death came upon him.
 - 1. Adam and Eve were placed in the Garden of Eden. Moses 3:8.
 - 2. They were commanded not to eat of the tree of knowledge of good and evil, but they were given the right to choose. Moses 3:16, 17.
 - 3. Eve was tempted by the serpent in the Garden and ate of the fruit. Adam also partook. Moses 4:6-12.
 - 4. They were driven from the Garden. Moses 4:29-31.
 - 5. God commanded them to offer sacrifice. Moses 5:5.
 - 6. An angel appeared to them and explained the reason for offering sacrifices, and then promised them redemption. Moses 5:6-10.
- B. These were the main results of Adam's transgression:
 - 1. The transgression brought physical death upon man. Moses 3:17; 4:25.
 - 2. It banished man from God's presence (spiritual death). Alma 42:9
 - 3. Sin came into the world, and Satan began to tempt man. Moses 5:13.
 - a. Adam and Eve give explanation. Moses 5:10, 11.
- C. Man was unable to redeem himself from the effects of the fall.
 - 1. The commandment and results of breaking it were specific. Alma 42:11, 12.
 - 2. The penalty for violation of the commandment was prescribed. Alma 42:18.
 - 3. Man was powerless to overcome the effects of the transgression; an irrevocable physical change had come over his body, making him subject to mortality.
 - 4. A strict and unmerciful execution of judgment would have banished man from the presence of God forever. Alma 42:9.
 - 5. Justice was tempered with mercy, and a Savior was provided on conditions of repentance. Alma 42:15.
 - 6. Samuel the Lamanite prophesied concerning the purpose of Christ's death. Helaman 14:13-18.
 - 7. Punishment provided by man's laws is sometimes tempered with mercy upon repentance.
 - a. Parole, probation, and pardons are available under state and federal laws.
- D. The atonement was a vicarious sacrifice. The effects of the fall of Adam are removed from man without any effort on his part, so far as the resurrection is concerned.
 - 1. As in Adam all die, so in Christ shall all be made alive. I Corinthians 15:9-23.

2. Disobedience by one man brought about the need for a divine sacrifice.

Romans 5:6-19.

3. No mortal could do anything to counteract the effects of the transgression that had brought death.

4. We have no way of knowing exactly how the resurrection is accomplished by the atonement.

5. Christ, being of an immortal Father and mortal mother, had the power to bridge the gap between mortality and immortality and prepare the way for all to follow.

6. His atonement was a willing sacrifice—no man could take His life.

a. The miraculous powers He demonstrated were evidence that He could have overcome His persecutors if He had wished to do so.

b. He had the power to lay down His life and take it up again.

John 10:17-18.

E. The atonement required of the Savior great personal suffering. He took upon Himself the sins of the world and paid the penalty exacted of them.

1. In the Garden of Gethsemane Jesus' plea was, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matthew 26:39.

2. He suffered that we might not suffer if we will repent.

Doctrine and Covenants 19:16-18.

3. An angel explained to King Benjamin the suffering of Christ and the atonement. Mosiah 3:5-7.

F. Our individual sins are blotted out through the atonement if we will repent.

1. The extent of our forgiveness is dependent upon our own actions.

III. The fall and the atonement were part of a master plan, and not the result of a victory by Satan.

A. Satan "knew not the mind of God."

Moses 4:6.

B. Eve gave explanation of need for the fall.

Moses 5:11.

C. An angel revealed to Joseph the mission of Jesus.

Matthew 1:20, 21.

D. Christ was foreordained before the foundations of the earth were laid. I Peter 1:18-20.

E. Jesus was "the Lamb slain from the foundation of the world."

Revelation 13:8.

F. The atonement was prepared from the foundation of the world.

Mosiah 4:6-7.

(For Course 17, lesson of December 10, "A Great Conference"; for Course 25, lesson of December 10, "Gifts That Can't Be Wrapped"; for Course 27, lessons of December 10 and 17, "The Atonement of Christ"; for Course 29, lessons of November 19 and 26, "The Atonement"; and of general interest.)

Library File Reference: JESUS CHRIST—ATONEMENT.

CONCLUSIONS:

1. The fall of Adam brought physical and spiritual death and opened the way for sin and temptation to enter the world, but it also gave man the power to discern between good and evil and the right to choose his own path.
2. The descendants of Adam did not have the power to redeem themselves from the effects of the fall.
3. A Savior—a sinless God—was provided and brought into mortality. His vicarious suffering and death satisfied the demands of the broken law and provided the way by which both the physical death and the effects of man's own sins could be overcome by repentance and obedience.
4. All of this was and is being accomplished according to divine plan laid out before the foundations of the world.
5. This Savior is Jesus Christ.

AT THE SUMMIT

QUEEN ESTHER: "IF I PERISH, I PERISH."

Not long ago my eyes stopped on this headline in the Los Angeles *Times*: "Are Summit Conferences Worthwhile?"

The article reviewed the eight summit meetings between leaders of the United States and the Soviet Union from 1943 to 1967. Some sessions have been attended by the British and the French.

The summit conferences began in the midst of World War II, in ancient Tehran, in Iran. The participants were Prime Minister Winston Churchill of Britain, President Franklin D. Roosevelt of the United States, and Premier Joseph Stalin of Russia.

The latest summit meeting was held in Glassboro, New Jersey. The principals were President Lyndon B. Johnson of the United States and Premier Aleksei N. Kosygin of the Soviet Union.

The author of the *Times* article recalled that a fifteenth century French statesman-historian, Philippe de Commines, had advised against summit meetings. He had written that "two great princes who wish to establish good personal contacts should never meet each other face-to-face, but ought to communicate through good and wise ambassadors."

But in answer to his own question as to whether or not summit conferences are worthwhile, the *Times* writer, Tom Lambert, replied with a cautious "yes."

(For Course 9, lesson of December 17, "A Latter-day Saint is a Peacemaker"; for Course 11, lesson of October 8, "The Selfishness of Lot"; for Course 13, lesson of November 19, "Communion in the Desert"; for Course 29, lesson of November 19, "The Atonement"; to support family home evening lessons 6 and 13; and of general interest.)
July 2, 1967, page F-1.

There are summit conferences for nations. There are summit conferences for individuals, too.

One of the respected men in our neighborhood left this week for an assignment in South America. He probably will be away several years. Before he departed he said that he was planning a series of man-to-man chats. "There are some people I have offended. There are some with whom I have had disagreements. I am planning to take them one by one to lunch for a good talk."

That man has been successful in business. He is loved and respected by us neighbors. Perhaps one of the reasons is because he has the courage to call a personal summit conference with someone with whom he has been at odds.

In my field of advertising, the competition sometimes heats up excessively. It did just that one time during a merchandising campaign in which I was involved. The advertisements were becoming too bitter. They were beginning to hurt both competitors.

One day a representative of the opposing company phoned me. He asked to see me. A meeting was held. Frank words were spoken. No major agreements were reached. The competition continued, but on a higher plane. That little summit conference was worthwhile.

Many of us have witnessed the lessons of wise parents teaching their children early the hard but rewarding ways of personal summit conferences. Ever had a boy come to your door with coins in hand to pay for a window his ball



Art by Dale Kilbourn.

had broken? Or for the bedding plants he had trampled during backyard maneuvers?

Remember Esther, the beautiful Jewish orphan girl who was chosen by the Persian king to be his queen? The king did not know she was Jewish. Then, through the urging of the king's minister, Haman, a royal decree went out calling for the execution of all the Jews in the kingdom.

The king had not called for Esther for thirty days, and the law was that no one should enter the king's inner court without his invitation, under penalty of death—"except such to whom the king shall hold out the golden sceptre."²

With the lives of her people at stake, Esther decided to go to the summit, to the king himself. "And if I perish, I perish," she said.¹

She requested that her fellow Jews join her in fasting for three days before she went to the king. They did. Then she moved into the king's inner court. His golden sceptre was raised. Esther told him she was Jewish, and she appealed for the lives of her people. The Jews were spared.

Queen Esther would no doubt tell you that summit conferences are worthwhile. And they are.

—Wendell J. Ashton.

¹Esther 4:11.

²Esther 4:16.

Library File Reference: HUMAN RELATIONS.